B. Westermann & Co. 838 BROADWAY NEW YORK

Library of the Theological Seminary,

PRINCETON, N. J.

Stuart Fund Feb. 28, 1879

Division 1

Section 7

Number

SCC #10,961 v.9

The Chinese repository

B
Westerma
& Co.
NEW-YOR

A. Rustom.

THE

CHINESE REPOSITORY.

VOL. IX.

FROM MAY, 1840, TO DECEMBER, 1840.

CANTON:
PRINTED FOR THE PROPRIETORS.

1840.

INDEX.

Abstract nouns, notice of - 525
Account of the Foe Kúe Ki - 334
Æsop's Fables, in Chinese - 201
Agriculture, present state of - 400
Aksou, a Mohammedan town - 125
Alcohol compared with opium - 147
Ama Kŏ, the temple of - - 402
Amoy, an attack made on - 222
Amoy attacked by the Alligator 326
Amusements at Dezima - - 373
Amusements of Japanese . . 630
Anatomical plate, notice of - 194
Anatomical terms, various - 194
Annales de la Propa. de la Foi 284
Anstruther, captain, seized - 422
Antiquarian researches - - 143
Appellative nouns, notice of - 525
Architecture of the Chinese - 483
Armistice, announcement of an 648
Armistice at Chusan - - - 423
Astronomy of the Yaou Teen - 573
Audience at Yedo - - - 494
Audience with gov. of Nagasaki 310
Autographs, a passion for - - 367
Ava, embassies from, to Peking 437

Barbarians in Szechuen - 168
Barkoul, description of - - 116
Barrier attacked by capt. Smith 237
Barrier, reminiscences of the - 327
Beggar, description of a - - 368
Benham, obituary of Rev. N. S. 84,94
Blackwood's Magazine - - 321
Blockade, public notice of - 109
Blonde, H. M. ship at Amoy - 222
Blue Book, notice of the . 321
Bogle Mr., envoy to Tibet - 28
Books, the great numbers of - 80
Borneo, letters received from - 424
Bottles, two small porcelain - 81
Bounties for British subjects - 165
Bremer's, com. sir J. J. G. arrival 107
British forces in China - - 118
British officers, atrack on two - 234
British squadron, strength of the 221
Budhists, tracts of the - - 506
Bullock's, capt. T. H. pamphlet 311
Burman empire, notices of the 134
Burmese historians - - 134
Burmese embassies to Peking 437
Burning of dead in Japan - 634
Burney col. translations by 169,437
Burning of ships attempted - 107
Burrel, brigadier-general - 237
Bútan, the rájáh of - - 27

Cadet, proposal from a - - 240
Caps, the winter, to be put on - 423
Catholic missions in China - 82
Centenarians, the number of - 259
Changhing taou, island of - 420
Characteristics of this government 9
Chess of Japanese . . 631
China, face of the country in - 399
China, its State and Prospects - 74
China Opened, materials for - 418
Chinese astronomy - - 573
Chinese factory at Nagasaki - 378
Chinese grammar, notes on - 329
Chinese, hostile movements of - 237
Chinese, the, Vindicated - 311
Chingtih hwang yew Keängnan 57
Choo, death of late lt.-governor 168
Chronicles, the Burman - 169
Chronology of the Chinese - 585
Churchill, death of lord H. J. S. 107
Chusan, Archipelago, surveys of 534
Chusan, description of its scenery 232
Chusan, its occupation noticed - 408
Chusan noticed by Cunningham 133
Chusan occupied by Br. forces 229
Chusan, proceedings at - - 325
Chusan, the Archipelago of - 101
Classitive nouns, examples of - 525
Climate of this country - - 399
Coal in Japan - - - - 385

Coast of Japan, appearance of 295
Cochinchinese envoys - - 167
Cochinchinese salute, a mistake 506
Cochinchinese steamers - 167
Codes of the Christian and pagan 8
Colleges and schools in Yedo - 490
Commerce of Dutch at Dezima 304
Commerce, state of the foreign 240
Commercial character - - 486
Communication, Ld. Palmerston's 240
Communications for H. I. M. 219
Compellative nouns, examples of 523
Complaint of the cow - - 500
Condition of females in China 558
Conduct of this government - 9
Confessions of an opium eater - 425
Confucius, writings of - - 539
Conjugal fidelity, notice of - 550
Constellations, list of the - 586
Conversation of females - 553
Conveyance of letters - 636
Copper, Memoir on Smelting - 86
Correspondence of the Emp. 439.456
Cow's complaint - - - 506
Credits very common - - 28(
Crisis, a letter to C. Elliot - 15(
Crisis in the national history - 1,7
Cunningham, Dr. James - 133

Dairi, the dominions of the - 502
Dalai Lama, character of - 33
Daughter, the rank of a - - 546
Delano, W., U. S. A. vice-consul 328
Demands of Great Britain on China - - - - 108,643
Demands on the Chinese . 643
Derivatives, formation of the - 598
Derivative words, notice of - 520
Description of Matsoo's temple 402
Dezima, description of - - 300
Dezima, the officers at - - 297
Dissertation on Chinese language 587
Doeff's Recollections noticed 293
Domestic life in Japan . . 620
Dresses of the Japanese - - 299

Early instruction, importance of 552
Education, early attention to - 552
Education in Japan . . 524
Ele, descriptions of - - 117
Elephants, several kinds of - 457
Elepoo, the high commissioner 643
Elepoo governor of LeangKeang 110
Elliot, admiral, sails for England 534
Elliot capt., notifications by . 110
Elliot, hon. G. resignation of . 536
Embassies from Ava to Peking 437
Emperor's power over the people 13
Employments of females . . 556
Enlistment of troops for the Bogue 167
Eunuch, elopement of an . 168
Examination granted by favor . 423
Examination of alays at Dezima 308
Expedition, objects of the . 7

Fa Hian, a Chinese traveler 332
Fakone, a pass near Yedo - 387
Famines, the frequency of . 77
Feast, regulations of Japanese 628
Female character in China . 537
Female instructor, notice of the 537
Female Instructor, preface to 542
Females, how regarded . . 288
Females, precepts for . . 54(
Females, the condition of . . 558
Females, the employments of . 556
Festivals given to old men . 258
Festivals, municipal in Japan . 373
Filial obedience in daughters . 548
Fire at Yedo, - - 492
Fire in the city of Tinghae . 230
Fire in the suburbs of Canton . 54
Fischer's Japanese Realm - 293
Fishing, various modes of . 537
Flag of truce, an apology for dishonoring . . . 645
Foe Kûe Ki, an account of the . 334
Follet, sir W., speech of . . 246
Food of the Chinese . . 78
Food of the common people - 400
Foot, the small, disallowed . 168
Foraging adventure on Tsung-ming 639
Foreigners remaining in Canton 167
Foreign relations with China - 1
Formatives of Chinese language 596
French consul's arrival - 424
Friend of India, remarks of the 254
Fruits, great abundance of - 401
Funerals in China . . 618
Funerals of Japanese - 632

Galungke, description of - 129
Gambling strictly forbidden - 56
Gaudama, a tooth of - - 134
Girls, the education of Chinese 544
Golden Mirror, medical . 486
Government of the Chinese . 10
Graham, sir J., speech of 214,415
Grammar, general principles of 518
Grammar, notes on Chinese 329,518
Grammar of the Chinese . 329

Granaries, public established 287
Great Wall, a visit to the . 421
Gunshot, interesting case of . 327

Hae luh, by Yang Pingnan 22
Hami, description of . . 115
Hanlemuh, notice of the town 126
Harris's Collection of Voyages 133
Harvey, midshipman, death of 641
Hastings, the celebrated . 27
Hellas, an attack upon the . 106
Herdboy's song . . . 510
Heu Naetse, the policy of . 15
H'harashar, description of . 122
Historians, Chinese . . 210
Historical memoirs, or Sze Ke, 216
History, by Szema Kwang . 274
History made Easy, Kang Keën 333
History written by Ma Twanlin 143
Hobhouse, sir J., speech of . 228
Honor, the preservation of, by females 549
Hospital at Tinghae established by Dr. Lockhart . . 643
Hospital burnt at Chusan . 641
Hostilities, the progress of . 648
Hostilities with the Chinese . 219
Houses of the Japanese . 369
Hungwoo, founder of the Ming dynasty . . . 57,389
Husband's parents, reverence due to by a wife, . . . 547
Hwang ho, notices concerning the 131

Ice for imperial use . . 465
Illustrations of men and things in China . . 366,506,638
Indian Oak, loss of the . 423
Infanticide, notices of . . 78
Inns for travelers . . 485
Intercourse with the Chinese 164
Intercourse with the Japanese 309
Interpreters at Dezima - - 304
Introduction to Medhurst's China 74
Itinerary from Ava to Peking - 485

Japanese, characteristics of the 298
Japanese wedding . . 625
Japanese books, list of - 81
Japanese work on copper . 86
Japan, notice of writers on - 293
Japan, notices of - 291,369,489,620
Jardine, the testimony of Mr. - 313
Jealousy in females - - 548
Journey of the Dutch to Yedo 379

Kalmucks, an escort of the - 29
Kæmpfer's audience at Yedo 498
Kanghe, a festival given by - 258
Kashgar, description of - 128
Keënlung receives the grand lama 31
Keënlung, a festival given by 258
Keshen, a conference with . 421
Keshen appointed commissioner 412
Keshen, appointed acting governor of Kwangtung . 413
Keshen's policy . . . 645
Keshen's memorial . . 645
Keshen's arrival at Canton - 532
Khoten description of . . 127
Kidnapping of children . 285
Kite, capture of the transport 422
Ko Dŏŭ Dzu Roku, translation of 86
Kouchay, a Mohammedan town 123
Kublai khan or Hoopih-lih . 131
Kwan, notice of admiral . 534

Lama, notices of the grand . 26
L'Amiot, notices of and by . 114
Landing of the Dutch at Dezima 296
Language, Dissertation on . 587
Language, different styles of 205
Language, neglect of the Chinese 203
Language of the Chinese . 81
Lapa, gentlemen attacked on the 169
Lassa, the temples in and near 39
Lead fused with copper . 92
Legislators, the duties of . 15
Letters, conveyances for . 636
Lewkiu, character of . . 58
Lexicography of the Chinese 330
Likenesses of distinguished men 516
Lime, mode of burning . 366
Lin, policy and conduct of . 3
Lin's official papers . . 267
Lin, ten regulations by . 560
Lin to be put on trial . . 423
Lin degradation of . . 412
Locative nouns, examples of 524
Luhchow's Female Instructor 537
Luhchow, the education of . 540
Lŭh Shoo, a dictionary . 332
Lushington Dr., speech of 247,417

Ma Twanlin, the historian . 143
Ma Twanlin, writings of . 144
Macauley Mr., speech of 245,416
Madagascar, the steamer . 107
Manners of the common people 283
Manners of Japanese . . 621
Mantchouria, a visit to . 420
Map of Eastern Asia . . 424

Marco Polo, notices by . . 134
Market-places, numerous . 486
Marshman, Dr., Dissertation of 587
Marriage, a proposal for . 641
Matsoo po, temple of, in Macao 402
Meaoutaou, the group of islands 420
Medhurst's China reviewed . 74
Medical authors in China . 485
Medical science in China . 486
Melbourne, lord, speech of . 252
Memoir on Smelting Copper . 86
Memorial of Wang to the emperor 536
Meylan's Japan, noticed - 293
Mikado at Miyako - - 500
Military operations at Chusan 408
Mines of copper in Japan - 89
Mines, the working of questioned 160
Ming dynasty, founder of the 58,398
Mirror for the use of government 279
Modes of burial in Japan - 633
Modes of fishing - - 637
Mohammedans in China - 114
Mohammedans, the character of 132
Money, the true value of - 21
Morals in females, importance of 545
Mount Fusi in Japan - 387
Musical instruments in Japan 630

Nagasaki, arrival at - - 296
Nagasaki, and its environs - 369
Names of emperors - - 390
Naming children in Japan . 623
Navy, U. S. A., ships of - 240
Necessaries of life, scarcity of 77
Negotiations at the Bogue . 643
Negotiations with the Burmese 187
Nemesis, the iron steamer - 53
Neu Heö, by Luhchow, notice of 538
Nipál, hostilities against . 328
Noble, Mrs. prisoner at Ningpo 643
Nonintercourse, the reign of 7
Notices of Chinese manners . 284
Notices of China 284,399,483.617
Notices of Japanese manners 291,630
Notices of Se Yih, by L'Amiot 289
Notices of smoking opium . 289
Notifications by captain Elliot 110
Nouns, examples of . . 522

Oath of a Chinese . . 510
Old men, feasts given to . . 259
Opium-eater, confessions of an 425
Opium, ten regulations about 560
Opium and alcohol compared 147
Opium, character of the traffic in 161
Opium, new laws respecting 191
Opium, papers concerning . 207
Opium, policy regarding . 13,15
Opium smoker described . 510
Opium smokers admonished . 404
Opium-smoking, prevalence of 289
Opium, the losses of . . 156
Opium, the operations of . 425
Opium, the pains of . . 428
Opium, treatment of, its uses . 55
Opium used as a mere luxury 147
Orders in council, the queen's 242,414
Oroumtchi, description of . 116
Orthography adopted by Mr. Thom 206
Oushi, or Yungning ching . 124

Paintings by Tingqua . 537
Palmerston, lord, speech of . 245
Pamphlets respecting China . 156
Paragon, the Yonng Student's . 332
Parker, Dr., sails for New York 167
Parliamentary debates . . 321,241
Parliament, proceedings of . 107
Patience, an ode on . . 46
Pawnbroker's establishments 286
Peehen, a Mohammedan city 121
Peel, sir R., speech of . . 248
Pei ho, the mouth of the . 419
Peking, notices of the city . 416
Peko, seven classes of chiefs 132
Persecutions in Japan . . 306
Persecutions of the Catholics 19
Petition of American merchants . 53
Physiognomy of the Japanese 298
Plenipotentiaries off Canton . 531
Policy of the Chinese government 17
Polygamy, bad effects of . 558
Poo-koo-urh, description of . 123
Poo-loo-tih, wandering Mohammedans 129
Poor, notices respecting the . 285
Population, remarks on . 75.77
Populousness of this empire . 399
Portuguese, neutrality of the 239
Portfolio Chinensis, notice of the 267
Position of a wife in Japan . 621
Primitives, class of . . 596
Primitives of the Chinese lang. 587
Primitive words, notices of . 520
Prisoners in Nanhae . . 423
Private life at Dezima . 302
Processions in Japan . . 376
Propriety in females . . 554

Quarterly Review, notices of 321
Questions now at issue . 5

Queen's speech on China 107
Queen's plenipotentiary . 220
Quelpaert, visit to . . 534

Rambles of Chingtih the emperor 57
Redress for injuries sustained 7
Regulations respecting opium 560
Religion of the Chinese 402
Religious restrictions in Japan 305
Rémusat, translations of . 334
Retrospect of the past . 2
Return to Dezima . . 499
Review of Medhurst's China 74
Review of Hungwoo's life . 57
Review of Hae Luh . . 22
Review of pamphlets on China 151
Rites of burial . . . 619
Rivers flowing through Burmah 169
Roads in Japan - - 384
Roads for the military . . 485
Roads, mere footpaths . 484
Roasting of men alive . . 638
Route from Ava to Peking . 472
Rupture with China . . 156
Russian mission at Peking . 112
Russian expedition to Khiva 112
Russian frontiers, notices of . 131

S. R., translations by 46,284,399,483
Sake, use of, by Japanese . 294
Salween, notice of the river . 169
Sandal of the Japanes - 300
Sandon, lord, speech of . 247
Schools, very numerous . 286
Science of numbers . . 9
Se Yih, notices of the . . 114
Seaman, death of an American 328
Seas, Notices of the . . 22
Seay Tsingkaou, travels of . 22
Securities for the future . 7
Sedan in Japan - - 382
Shamanism at Peking . . 29
Sha-ya-urh, a Mohammedan town 124
Shipping, the foreign, in China 328
Shipping, regulations for the 54
Ships, the number to be limited 54
Shoo King, extract from the . 573
Shuck, Rev, J. L., translations by 267
Sickness of troops in Tinghae 422
Siebold, Dr. Von, writings of 291
Sigarilho or paper segars - 638
Silk-mercer in Yedo - - 490
Sleeves, broad ones, disallowed 168
Sloth, Æsop's Fables translated by 201
Smith, attack of captain - 237
Smoking, the prevalence of - 289
Smokers of opium, treatment of 55
Smuggling of opium - - 112
Snow, P. W. esq. U. S. A consul 328
Soap, a substitute for . . 635
Soldiers, the conduct of . 130
Song of a herdboy . . 510
Sovereigns of the Japanese . 305
Speeches of members of parliament 321,414
Spelling adopted by Mr. Thom 205
Squadron off Canton . . 531
Stanton, Mr., correspondence respecting . . . 533
Stanton, release of Mr. . 646
Stanton, imprisonment of Mr. V. 327
Stanton, abduction of Mr. V. 234
Stanhope, lord, speech of . 251
State papers translation of . 267
Staunton, sir G., speech of . 247,417
Steamers, the H. C., arrival of 221
Stepmothers encouraged . 552
Storehouses of Japanese - 370
Storm on the Japanese coast 294
Sze Ke, Historical Memoirs 217
Szema Tan, notices of . . 210
Szema Tseën, notices of . 210
Szema Kwang, notices of . 274

Tae Tsoo or Hungwoo - 389
Tarbagatae, notice of - - 120
Tartar cheese, description of a 506
Temple of Matsoo po - 402
Temples among the Japanese 371
Tea, an ordinary drink - 401
Tea-houses in Japan - - 372
Tea, cultivation of, in Assám 112
Teaching of children's words 554
Teas, four years' exports of 191
Teëntsin, plenipotentiaries at 419,325
Teëntsin, the squadron's departure from 643
Tenpo, emperor of Japan - 306
Teshoo Lomboo, envoy to - 28
Teshoo Lama goes to Peking 29
Theatres of the Japanese - 503
Thieves and pickpockets . 417
Thom, Mr. the translations of 201
Thunberg on smelting copper 100
Tibet, the divisions of - 132
Tibet in a series of maps - 26
Tibet, description of - - 26
Tibet, the soil and productions of 33
Tibet, the penal laws of ' - 42
Tibetan army, its numbers - 42
Tibetans, manners of the - 43
Timúr, an ancient emperor 397

Tinghae, the harbor of - 101
Tinghae, the govt. of - 422
Tobacco, the various uses of 638
Tones, remarks on, by Mr. Thom 209
Transports, list of the - 221
Travels of Fa Hian in India 334
Traveling for improvement - 554
Treaties of peace and commerce 2
Treaty between Burmah and China - - - - - 188
Troops and transports in China 221
Truce at Chusan - - 531
Truce, the flag of, fired on - 221
Tsotang, an edict from the - 239
Tsungming, foraging on - 639
Tszeche Tung Këen, a history 278
Tyro's Paragon or Yuh Ling Lung 332

Unzen daki, a volcano in Japan 379
Use of tobacco . . . 638

Vindication of the Chinese 311
Virtue of females . . . 547,553
Visit, ceremonial of a . . 628
Volcano in Simabara . . 379

Wall, the Great, visited . 421
Wang, memorial of, to the emperor 536
Wăn Heën Tung Kaou by Ma 143
War at Chusan, notice of . 408
War, prospects and consequence of 4
Warren, Samuel, a pamphlet by 165
Wars, effects of, in China . 131
Wars with the Burmese . 134,169
Wars between Burmah and China 139
War with China, a just one . 156
War with China, progress of 414
Wedding of a Japanese . 625
Wei Tsang too sheih . . 26
Wellington, duke of speech of 253
Wellington's correspondence 514
Wellington's memorandum . 514
Whampoa, ships at . . 327
Widows, unwillingness of, to marry 551
Wilson, H. H., translation by 337
Wives serving their husbands 547
Woman in Japan . 372,631
Woman's influence, the extent of 544

Yang Pingnán, notices by . 22
Yárkand, description of . 126
Yedo, a journey to . . 379
Yedo, a visit to the city of . 489
Yedo, the bays and harbors of 489
Yih, the intendant of Macao . 327
Yu, a Chinese general . . 642

Zodiac, value of the signs of 586

THE

CHINESE REPOSITORY.

VOL. IX.—MAY, 1840.—No. 1.

ART. I. *Foreign relations with China: retrospect of the past; questions at issue; future prospects and desiderata.*

ANOTHER crisis is at hand. A trial for supremacy is coming on. The *ultima ratio* of nations is in requisition. With deep concern for the issue, we here pause, to survey the past and the present, and to cast a glance at the future. Never was there a time, when the eastern hemisphere exhibited such phenomena as at the present. Modern improvements, in sciences and arts, have greatly changed the relations of states and empires; new political codes have been formed and put in practice; and erelong are to be exhibited the consequences of these altered relations. 'There is a tide in the affairs of men;' which, if it be less regular in its motions, is no less strong and irresistible, than that of the deep ocean. How has Europe, since the commencement of the present century, been shaken by the collision of armed men! New principles were in action there, the same that had, a few years before, given rise to a new republic, now a strong nation. The tide rolled on; ancient landmarks were swept away, and the strongest barriers were demolished. In all this there was nothing unnatural. Waters will seek their level. The higher you build up the dam to obstruct the course of a great river, confined to its channel, the stronger the force of its accumulated waters will become, until they carry away the opposing obstacles, however high they may have been raised. The Central Flowery land can form, we suppose, no exception to these general laws. Bordered, as it is, by the two strongest and largest empires in the world, China must, we

apprehend, bend her policy and accommodate herself, in some measure, to the wishes of her neighbors, and adopt with them rules for the maintenance of peace and friendly intercourse. She may continue, as long as she likes, to dictate to chieftains and rájás within her boundaries, and grant at pleasure investitures to tributary kings. But so it is not right to deal with independent powers. With these there ought to be, and there must be, treaties of peace and commerce. The time has come when CHINA MUST BEND OR BREAK.

A retrospect of the past warrants this conclusion. The last year's unprecedented occurrences have set at naught ancient usages, broken down old relations, destroyed all mutual confidence, and are drawing two great empires into hostile collision. We here purposely avoid noticing the action of the Chinese and English governments, regarding the traffic in opium prior to March 1839, because we have often already remarked on this subject, in some or other of its bearings. The occurrences since the arrival of the imperial commissioner are familiar to all our readers. Throughout they have been of a tendency calculated to widen the breach, and deepen the animosities, which at that time existed. Witness a few particulars. Was the detention, by armed men, of all the foreigners in Canton — not excepting consuls and those who were confessedly free from all implication in the contraband trade — just? Was the proffer, made by the representative of British interests, to fulfill the emperor's wishes, at all heeded? When, according to requisition, the opium in the Chinese waters was surrendered, and a written pledge given no more to traffic in it, were the promises — held out under the seals of the imperial commissioner, that the past should not be investigated, that rewards should be conferred, and 'commercial intercourse enjoyed as formerly'—kept or broken? Have not innocent men, without trial, and without any shadow of suspicion resting on them, been proscribed and expelled from the country? Did not the officers and soldiers, who boarded and set on fire the Bilbaino, even while they were doing those violent acts, know that she was a Spanish vessel, and free from all connection with any illegal trade? When the two unfortunate prisoners were led, in triumph, with chains around their necks, to the Bogue, and from thence conducted to Canton, and there confined in prison for six long months, did not the chief provincial officers know that they were innocent men? Were the families (including women and little children) resident at Macao, in any way, directly or indirectly, responsible for the homicide committed at Hongkong?

Abate, now, whatever we may please in favor of the Chinese, in consequence of the renewal of an obnoxious trade, still the acts above enumerated, all done under the immediate direction of his majesty's high officers, are such as ought not to be passed over in silence. They are on record. It will be said, perhaps by competent and impartial observers, that there were wrongs on both sides. This we admit; and hence argue that there ought to have been a willingness to make an amicable adjustment of difficulties by mutual concessions. To do this, a proffer seems to have been made on one side: while on the other it was rejected—or, at least, neglected. The British representative, we are sure, was prepared, at the commencement of the difficulties, to proceed in one and the same manner regarding the vessels outside and inside of the Bogue, engaged in the opium traffic on the Chinese waters. Of this, however, the commissioner may not have been aware—or, if he was, he doubted, or feigned to doubt, the sincerity of any such intention. Repeatedly, if we mistake not, there were put forth tenders, more or less plain and formal, for settling the existing difficulties. All were unheeded. And, moreover, demands were made, incompatible with the dignity and honor of independent states, destitute of justice, carrying on their front arbitrary claims of supremacy.

For detailed accounts of the proceedings, so far as it was in our power to collect them, our readers are referred to the successive numbers of the Repository, during the last year. The fullest or at least the most authentic, accounts must come, we suppose, from the foreign office, at the call of parliament.

Here we must say a few words respecting one of the chief actors in these remarkable scenes. The exclusive policy of the Chinese could hardly have had a more faithful representative than it has found in the present governor, late high imperial commissioner: and if it is now soon to be broken down, or infringed in any manner, it will be because of its own badness, rather than for want of spirit and integrity in one of its chief executors. So far as there have been sincerity of purpose, and energy of action, well directed for the removal of a great evil from the people, his excellency merits praise; and he has, we think, exhibited both sincerity and energy, in a degree seldom equaled, though often directed in a better manner. In his principal measures, there is reason to believe, he has been carrying out the plans of the present dominant party in Peking—plans which were formed for the purpose of suppressing opium and humbling foreigners. Watch, and mark the issue!

Regarding the present state of affairs we can say very little — because our information is so imperfect and partial as to preclude the possibility of giving a full portraiture. Machinery of state is usually composed of material too delicate to endure strong concussion without damage. The slightest contact, the mere grazing of its wheels in their rapid courses, is often enough to produce a flame. If war is once kindled here, its devastations may spread, uncontrolled and unchecked, until not only this empire, but all Asia is wrapped in one broad conflagration. In any country, and under any circumstances, war is an evil and bitter thing. Among the millions of China, if it were carried through the length and breadth of the land, its desolations would be most dreadful. Power to declare war is a high prerogative, involving the weightiest responsibilities with which mortal man can possibly be invested. It is a fearful thing to send forth the decree to capture and to kill our fellow-men. We hope, even though it may seem to be against hope, that from this country the scourge of war may be averted. We trust the leaders of the expedition will be especially careful how and where they strike, and how they disturb the foundations of society.

For the approaching struggle, whatever it may be, Peking and Calcutta are the respective seats of the directing powers. The resources of the governor-general are of vast extent in British India, supported by the strongest maritime power in the world. Land and naval forces of great strength may and will if requisite be called forth in the present emergency. Knowledge, too, is power. The world is not now so ignorant of the extent and resources of the Great Pure dynasty, as its rulers are regarding all the other nations of the earth. From Mantchouria to Tungking, the coast is well known and accessible, while great rivers open wide channels far into the interior. On the west and southwest only inconsiderable states separate the two countries. The numerical forces of the Chinese are indeed considerable; and a declaration of war once made against the empire, the struggle may be long continued. A speedy termination is however anticipated by many; but the race is not always to the swift, nor the battle to the strong.

Our remarks here are limited to a single foreign state, because only one seems disposed to stand forward to vindicate and maintain its rights. Still, if England seeks only for what is right and just, the issue of the struggle cannot be doubtful, and the honors achieved will be great in proportion as the work is arduous. The real grounds of dissatisfaction with the Chinese being common to all foreign nations

it has ever seemed to us desirable that there should be a simultaneous and joint effort to open and establish new relations. Long have there been differences and difficulties calling for consideration, due attention to which would have resulted in general improvement and mutual benefit. The supremacy claimed, and the restrictions exercised, are as unjust as they are injurious; and had they been early and properly noticed by foreign governments, and international intercourse placed on the broad basis of equality and reciprocity, the present unfriendly attitude and hostile preparations would have been spared. Such consideration, however, even those cruel indignities heaped on the amiable and noble representative of the British crown in eighteen hundred and thirty-four, could not induce! So clearly was the gathering storm foreseen here by many — ourselves among the number — that call after call was sent forth, urging the necessity of national interference. Yet till now all signs of such interference have been delayed. This delay we especially regret, because in the meantime there have arisen new disturbing forces, which serve greatly to embarrass proceedings on the part of those who long ago had just and sufficient cause of complaint. Still in all this delay, and in the events of the last year, no doubt the hand of God is directing, and directing in such a manner as to make even the wrath of man work for good ends.

The great questions now directly at issue are few; and were there any power to mediate, they might be easily and equitably settled. But the so-styled son of heaven and his ministers disdainfully spurn all ideas of equality, as being derogatory to their honor and the dignity of the state. Supremacy they claim. Let them maintain it if they can. And they will, if able. Judging from the past and the present, it is certain that, until constrained by reason or force —

1. The Chinese will not correspond or communicate with any foreign officers, on terms of equality.

2. Any reparation for the opium confiscated, or for losses sustained by the removal from Canton, they will not make.

3. No apology will they offer for the detention of the subjects or representatives of foreign governments.

4. They will not yield the right of apprehending and executing those who are guilty of murder or homicide within their jurisdiction.

5. Nor will they desist from their efforts to prevent the introduction of opium and the exportation of sycee.

It is right, no doubt, that the Chinese should endeavor to prevent the introduction of opium into their country, and should also strive

to rescue those who are already under the influence of this deadly charm. But neither of these objects can they effect, to any great degree, by the *means* now employed To some others, therefore, they must have recourse, or else the evils they deprecate will remain. "After means have been tried and have failed, it is easy to say they are not good," argues an intelligent native, "but is it not easy to find out those which are truly good, and which will thoroughly eradicate this evil thing. Warnings upon warnings have been given to you foreigners; you all know that opium is strictly forbidden, because it is poisonous and hurts the lives and manners of the people. If then you wish to act according to reason, why do you not take it away, and cease to bring it? This would be according to the sage's words, *Ke so puh yuh, wuh she yu jin*, 'Do not to others, what you do not wish done to yourself.' Assuredly you have not done right in this matter." It was easy to reply to the native gentleman; "The foreigner does not wish to harm you, and if you will only cease to use the vile drug, which not even the brutes themselves will eat, then the evil you complain of will cease." But retorting does not mend the matter. The truth is, the Chinese do not know how to deal with this thing. They are evidently becoming sensible of the inefficiency of their present measures, and will be thrown into consternation by the reäction that is soon to take place. In this reäction, great care will be requisite in order to place the subject in its true light, so that the Chinese may see and understand that *foreign governments* have no wish to infringe their rights and their laws, or to force into their ports an article which they deem injurious. They must see and feel the necessity of having recourse to milder means, to moral suasion, to self-restraints, and to diplomatic negotiations.

Whether any reparation ought to be made for the opium confiscated, and for the losses sustained by the removal from Canton, are points on which there are differences of opinion. If any demands for reparation be made,—as we suppose there will be,—the reasons thereof should be set forth in the clearest manner.

On the other topics, the first, third, and fourth named above, there can be but one opinion. No one would deny the right of the Chinese to seize and judge and execute malefactors—provided assurance be had for fair trial and impartial justice. But as things have been, and now are, justice and fairness are not secured to the foreigner: he cannot, therefore, be given up to their demands. Let them first give to foreign governments the desired assurance, then no resistance will be made. Had the five seamen, condemned at Hongkong, been

given up to them, one of those men would have been executed — but would that have been the one who committed the homicide?

The British government, we are unwilling to believe, will seek for anything beyond what is just and right. Accordingly we conclude that, *simple redress* for injuries sustained, with *ample securities* for the future, will be the two grand objects aimed at. Its officers will remember the words of Holy Writ: "Vengeance is mine, I will repay, said the Lord." Only let the great principles of perfect equality and reciprocity be fully acknowledged and properly guaranteed, and the contest will be ended: but, "there's the rub."

The future prospects are, as we contemplate them, of mingled interest, where light and shade are blended. What forces are to comprise the coming expedition, and what are to be its operations, we are uninformed. We have supposed it will come to ask redress for the past, and securities for the future. But *how* ask? Nay, after all that has passed, will it deign to ask? Or, will simple demands be granted? If not, what then shall be done? Shall redress and securities be taken, *vi et armis?* It is easy to multiply these questions, easy to draw out plans for operations; but how the Chinese are to be brought into the family of nations, and be made willing to exercise free and friendly relations with all, is yet a problem — and it may be a difficult one to solve. However, we much prefer the present prospects to the dull monotony, the deceitful policy, and the half-and-half measures, of past times. Had intercourse hitherto been conducted on satisfactory terms, it might be feared that any change from the present would be for the worse. This is now hardly possible. The old system is rotten. Under existing circumstances, then, it is satisfactory to know that a resolution has passed to effect something new. "Attempt great things; expect great things;" only let the object and the means be good.

The coming crisis may be ushered in with great perplexity and distress. A blow from without may light the torch of civil war, and these fair provinces once more be deluged with the blood of slaughtered millions. We are not without fears of such an issue; still we hope, we confidently expect, better things. And we will here venture to specify some of those desiderata which seem most requisite in order to prevent distress and calamity, and secure the introduction of a new and better system of intercourse between the Chinese and all foreign nations. The reign of non-intercourse is near its end; it cannot much longer survive. What, then, are the things most desirable, most worthy to engross attention?

A kind and magnanimous spirit, pure philanthropy, strict integrity, and good faith, are prime virtues, the constant exercise of which is of great importance, and no less obligatory than salutary in peace or war, in commercial, political, or social life. Their opposites, hate, revenge, deceit, cruelty, and such like, should have no place in the good man's heart. The difference in the morality of the Christian and pagan codes is great, and should not be overlooked — since obligation is ever commensurate with that which creates it. True, there are some excellent maxims in the pagan code: but how unlike those golden rules, revealed from heaven! "Love your enemies," "do good to them that hate you;" . . . . these, and precepts like these, are most sacred, and ever should be held dear as the words of a father's legacy. Nay such they are,— words bequeathed to us, by "the Father of our spirits." They should be the indwellers of the soul, and find utterance in cheerful action. Their observance is essential for the maintenance of that good conscience and that good character, which at all times and everywhere are so valuable to man. They are, too, in every way suited to his high capacities. Fashioned after the likeness of the Perfect One, how noble are his mental faculties! And if, in their exercise, they are unlovely, it is because of perversion; if deformed, it is because of indulgence in forbidden evil; and if groveling, it is because reason has lost its dominion, or virtue its ascendancy. Every one here — far from his native land and the friends of his youth, deprived of some of the greatest blessings of life, and exposed to all the ills that flesh is heir to,— needs the strong consolations of religion to make even life happy. If there only be correct principles, good conduct will come of course. Now the morality of our holy religion is so salutary, its promises of a future state so consolatory, its precepts so suited to the deductions of the most improved reason, that it must commend itself to the serious and thoughtful. It has always operated to the production of benevolence, self-government, piety, and the love of virtue among individuals. Only let it be everywhere received and properly understood, and it will free men from superstition, fanaticism, ambition, and all evil-doings. Were it received here, and had it its due influence with the people of this land, their high claim of supremacy and its accompaniments would cease.

We have prolonged our remarks on these cardinal virtues, in order as much as possible to persuade ourselves and others to act conformably to the "high calling" of our Maker. Thus to act is the sure way to promote his glory, our own good, and the well-being of our

fellow-men. The prime duties of life faithfully observed, will make the performance of minor ones easy, and render delightful and pleasant the labors and duties which would otherwise be dull and irksome. An idea has sometimes prevailed, that, when abroad in these pagan lands, religious duties may be temporarily suspended; and all the energies of the man be devoted to the acquisition of wealth. So ought it not to be with any one. Usefulness and happiness are generally combined; those who make themselves the most useful to others, by so doing secure to themselves the greatest amount of good. And so it is written, "It is more blessed to give than to receive."

On the political movements, now in progress, we do not suppose that aught we can say will have any influence. So also in commercial affairs. Still, the collection of statistics, the development of principles, the delineations of character, the record of passing events, &c., may furnish for the politician and the merchant valuable information. Commerce, when rightly conducted, ever has been, and no doubt ever will be, regarded as highly beneficial to mankind. It seems as if the great Author of nature, from the manner in which he has divided the earth and distributed his gifts, designed that there should be, among all nations, free and friendly intercourse. To plead for it, therefore, is no act of supererogation. With whatever ability we possess, we will continue to plead for it; and from month to month, will seek to provide information according to the extent of our means. We dare not promise to do more than we have hitherto done, in providing original materials. The fields for research are wide, abound with interesting objects; and the time is at hand, we trust, when they may be traversed with more freedom and wih greater advantages. B.

ART. II. *Remarks on some of the characteristics and conduct of the Chinese government.* By a Correspondent.

THAT science which teaches "how the advantages of government are to be secured with the least possible inconvenience to the governed," all will admit to be inferior to few in importance. An experiment in this social science, on a gigantic scale, is now under trial before our eyes, by a nation that has made but little progress in

scientific principles, whatever success she may appear practically to have met with.—Doubtless it is a most remarkable thing at first sight, to behold a nation of such proportions, and so teeming with living souls as that of China, ruled with such ease, and by means so simple as it is; and the fact must always remain a most interesting one in history. When we, however, begin to reflect, that circumstances have prevented the Chinese, during the time of this rule, from having any extensive intercourse with others, wonderment begins to subside; a slight extension of intercourse illustrates her position; and examination unravels the mystery.

After all, what is China but a large and strict school,—on an enormous scale, it is true,—where neither the youths are allowed to go out, nor other persons to come in? Thus have its inmates no opportunity to learn anything, either good or bad, that is prohibited by their master—the emperor. Frail mortals assuming the garb of truth, wormed themselves into this vast edifice. Time, the destroyer and discloser of all things, laid them bare in all their native nakedness. The master's jealousy was aroused. He trembled for his authority; expelled some, punished others, and forced the rest to betake themselves to the obscure corners and out-houses of his capacious mansion. The hives of western industry increased in numbers, and accumulated stores more than they could use. Enterprise sent forth her explorers. Eastern countries were discovered. This vast school was brought to light. Its inmates and its visitors have become mutually known. New wants and aims have grown up, taking deeper and deeper root. The master is now frightened.

The advancement of knowledge, and the application of that knowledge to a practical end, is fast changing those circumstances previously existing in relation to China. This school has been brought within the easy reach of those who belong not to it, nor much value all the empiric rules of its master. The desire of getting wealth, comfort, ease and pleasure, has induced men to bring various wares and goods for the use of this school. Some have been preferred to others; but of the whole of them, none seems to be sought after more than opium by the Chinese. And if we may be allowed to carry out our homely simile,—the boys have greedily rushed hither and thither to get some. Once partaking they are not satisfied, but desire more. The master is angry and wishes to restrain them. The boys have made themselves sick and have been whipt beside. They are now being further ill-treated. We crave forgiveness, for it is a tatter-worn expression, "boys will be boys all the world over."

We must avow, that we feel ourselves the less concerned to observe so puerile and so perverted a taste indulged by those who, though, "in knowledge children," are yet "in passions men," from the hope we cannot help entertaining, that they will presently find some better object of pursuit. In the meanwhile, until such times as they do, they may make themselves very sick; but, if after-remorse and reflection do not induce them to abstain, whipping and ill-treatment, from those who are in reality their fellows, we may be assured will not, while at the same time they may produce evils of equal if not greater magnitude.

We do not write this in extenuation, either of those who embark in the introduction of opium into China, or of its cultivators (we should rather perhaps say, those who encourage its cultivation). Neither is it the province of man to condemn them. In a frail mortal, it would perhaps indicate a better state of mind, fervently to pray that he may never be led into the way of temptation, to induce others or himself to partake of a thing so seductive as this drug is said to be; and humbly should leave the rest to the all-seeing, all-wise, and omnipotent Creator, with a firm conviction that the ultimate good of his creatures can alone be the object of his works. We say it with the utmost deference and humility, conscious of our own clouded vision and liability to err, that in all that has taken and is taking place in China, may be seen dimly shadowed forth, one of those general laws, an illustration, perhaps, on a small scale of the decree and its result, "Let there be light and there was light," a result which is out of the control of man, and reserved by that unerring Intelligence, who at a glance perceives all, for his own peculiar and wise purposes.

In the same spirit do we utter it, that therein is to be seen one of those general laws, which the self-sufficient creature man is constantly ruffling, by his own crudities, prejudices, passions, and want of faith in Providence: though even this ignorant interference, may be part of the sublime scheme, so regulated for our good, even as the agitation of the ocean arising from wind, added to other natural causes, is the means of keeping it from stagnating. Speaking, still, in the same humble spirit, therein we think we discern one of those general laws, which though seen are not immediately perceived, perhaps from their very simplicity; but which when first perceived, leave one aghast and astounded, only to recover by subjecting them to the test of the light of truth, under the bland and hallowed influence of the atmosphere of toleration and charity to all men: whence, in this instance, we think, we cannot but come out reassured.

and adoring. May not this apparent scourge to China prove to be the deathblow to her exclusiveness; turn out to be the pioneer for liberalizing her; lead to the eventual dissipation of her errors and prejudices? May an opportunity of comparing themselves with others not teach the Chinese that they do not enjoy what others are in possession of; and induce them to try and follow in their footsteps? While those who have preceded them in the path to political freedom, feel that they will not and cannot stop there, that, "it is towards a higher freedom than mere liberty from oppression by his fellow-mortal, that man dimly aims. Of this higher, heavenly freedom, which is 'man's reasonable service,' all his noble institutions, his faithful endeavors, and loftiest attainments, are but the body, and more and more approximated emblem."

* * *

We will venture now to make a few remarks on this — as we at present see it — demoralizing drug, prefacing them, however, with the one reflection, "that men often show themselves not the best judges of that which is for their own benefit." Let us draw aside for a moment the but too transparent veil of morality the Chinese rulers have thrown over this question, and look at it in the financial light wherein they themselves view it. "Right is it that yellow gold should be common as the dust," exclaims that man who has shown himself to be so far in advance of the rest of his countrymen; and in whose memorial, we at times fancy we see lurking even much more enlightened ideas than he has ventured to propound, held back out of deference, as we imagine, to the time-honored prejudices of his countrymen.

When Columbus offered his services to Genoa, England, and Spain, providentially, for it did not proceed from any foresight of man, Henry the seventh did not accept them. What might the position of England now be, had her sovereign accepted these offers, and she become possessed of the gold mines of South America, in order (as it might very plausibly have been said) that yellow gold should be as common as the dust? May be that solid constitution, just then gaining strength, would have been undermined; and she herself now writhing in the mire of anarchy, as that country that accepted the offer of the great navigator a very short time ago was. Where would have been that young and vigorous nation, descended from England? May be stillborn. May be struggling under tyrants of her own choice, after casting off the authority of the poor, prematurely decrepid, and drivelling parent, ere consolidated and rational enough

to hold authority over herself; like the rickety but precocious offspring of that once powerful, now fallen, Spain. Having gold is not being rich, more than the absence of it should necessarily be poverty. Practically the Chinese act up to this principle. Theoretically their rulers seem to deny it.[1]

To revert to the matter of opium. It is a very extensive peculiarity of mankind, if not a ruling principle among very far the largest portion of them, that they will pay, and pay very extravagantly too, for what they like. It is likewise a variety of the same principle,[2] equally applicable in extent to the former, that men will do much for gain, even peril their lives for the means of subsistence.[3] This,—for it seems but a different way of stating one and the same principle, if principle we may call it,—may be termed, not, we think, improperly, the "life" of demand and supply. Now if in China the demand is not stifled,—(and we think we can show there is more than a probability against its being so,) men will be found to supply that demand at the peril of their lives — of their all. Or, even if there are not at any one particular moment men ready so to do, the next will supply them, in our belief, and according to a now very extensively acknowledged law of population — that of numbers constantly *pressing* on the means of subsistence.

If any one thinks that the demand in China, or the liking of the Chinese, for opium, can be cured by the emperor — an earthly monarch — declaring the use of it illegal, and justifying himself for this act on the grounds of its being immoral, let him reflect for a moment on, and if possible profit by, the experience of by-gone ages.

We have heard it asserted, that the emperor of China can do what other sovereigns have not been able to accomplish. The emperor has such a power over his people, it has been said, that, by bringing the stringent system of mutual security to act in preventing the use and introduction of opium, he might meet with success unheard of before. This said system is certainly a powerful and wonderful instrument when used with the people of China: wonderful as it is unjust and unnatural, and certain to lead to evasion, subterfuge, and dishonesty. A cannon is a wonderful and powerful weapon of war. As long as it is properly charged and handled, it can be made to propel shot with much force and amazing precision. But overcharge it, and it recoils with violence, bursts its breechings, overturns its carriage, and lies prostrate, useless,— worse than useless, in the way. Let the emperor bring his security system into play, (he has done it with his viceroys,[4] and they may do it with their subordinates,) it

may work wonders; but press it too far, impoverish the people,[3] stagnate their commercial enterprise, reduce them to below the means of subsistence,—then stand by! A recoil will come—a recoil of a nature that may prove fatal to him, and to the empire—nay, that might be felt to the uttermost parts of the world: for should the united wrath of three hundred millions of hungry people once find vent, the very earth might rock! Nature might throe! Praises be to Providence, this explosion is never likely to take place in its full and unmitigated force. Other things are at work to temper it. Kind nature always has her moral and physical safety-valves, her antagonist muscles, to stay all things of this appalling magnitude in their places. Duplicity in this instance will render this violation of nature's laws of non-effect.

None know the full power of a popular movement, better, and are more expert, perhaps, in dealing with it, than Chinese rulers. The first symptoms make them tremble, division is essayed, and if not found successful, the cause is palliated, without apparent acknowledgment, it is true, but *palliated*. We are not of the number who think there is no danger to be apprehended for the emperor's safety: on the contrary, it is our opinion that a danger is impending over him. He appears at present to be supported in *his* method of opposing the opium, (hitherto not an uncommon one with sensual appetites,) by a very influential body of Chinese bigots, that is, of persons desirous of keeping things as they are, in spite, not in right, of justice and truth. Should the emperor, not reflecting, be persuaded to be firm in the wrong—that is, obstinate—it is not unlikely he may be overturned; and the Tartar dynasty cease to reign: some wiser man stepping forward and keeping the wheel of government revolving. There remains, however, up to this time, from the plastic nature of the Chinese character, a possibility (and it is sincerely to be hoped for) that the emperor himself may at length countenance his degraded memorialist Heu Naetse, and bring him into power; adopting, though at the eleventh hour, his measures of temporary salvation.

The principle once laid down and established, which Heu Naetse has recommended for this branch of material commerce,—though it is but a house of call, as it were, a short way on the high road to the more liberal principles extant in some parts of the world,—is as applicable, as far as it goes, to a commerce in things intellectual, which we hope some day to see established. We are not of that class of persons who think that the Christian religion flourishes the better for persecution: rather that Christianity, and truth in general, flourish in

spite of it; and the more error that is refuted the more truth will be known, the more evil triumphed over the more good will there be. Our first parents have partaken of "the fruit of the tree of knowledge of good and evil," and our lot in this respect is fixed. Man cannot recover from his fallen state until good reigns triumphant over evil.

After the remarks we have already made, it is hardly necessary to add, we consider it a certainty that opium will continue to be introduced into China, until it is cultivated in the country itself, to a sufficient extent to satisfy the demand whatever that demand be, small or large.

It has been said "the remedy, then, is not with them (the Chinese), and if neither the E. I. Company nor the British government interfere, the British public must be appealed to; the cry of 'no opium' raised, and be made as loud as the cry of 'no slavery,' until the voice of humanity prevail, and end in the abolition of the whole system." Should it be so! Were even English legislators to prohibit, on moral grounds, the growth of opium in their possessions, and its introduction by British subjects into the Chinese empire; and were they, moreover, to go to the extent of declaring the trade in it by British subjects a felony, we know from experience what the result would be. The experiment has been tried with the trade in slaves. It has been abolished by act of parliament for upwards of thirty years. It has been declared a felony since 1811, punishable by fourteen years' banishment or five years' imprisonment. And, we are now informed there is as much (if not more), trading in slaves, and that of a more distressing nature, as there was before all this was done. In the slave trade, as in the opium trade, the demand, it would seem, for slaves as for opium, attracts the supply; and in one, as in the other, until the demand ceases, the trade will not cease; but here the analogy between the two ends. In the slave trade an injustice, by the strong over the weak, and against their will, is perpetrated. The marketable commodity (we hesitate to use the term) is a fellow being, a man endowed with feeling, and the capacity for reasoning, the same as ourselves; whilst in the opium trade, it is unnecessary to say, no such injustice can obtain. That which may be laudable on the part of legislators in the one case, need not be in the other.

Whether mortal legislators are justified in prohibiting the use of anything for fear of the abuse, as long as the evil consequences of the abuse is confined to the abuser's self, is a matter admitting of much doubt. Certainly, judging from the active evil arising from legislation of this nature, to say nothing of the good obstructed, we are inclined

to think they are not. A man's own conduct, providing it hurts none but himself, is a business between himself and his Creator, not an affair for earthly legislation, or perhaps even censure from his fellow-men; however much it is to be lamented if it be to the injury of his eternal welfare.

What then, it may be asked, is to be done to suppress the use or abuse of opium? To which we answer, laconically, "Nothing as respects others, but persuasion and warning." Before long it may be that those who are the loudest to admire coercive measures in its suppression, may have enough to do to withstand the temptation themselves; and then they may begin to appreciate that simple truth "the only solid, though slow, reformation is what each begins and perfects on himself."

* * *

Our intercourse up to the period of the imperial commissioner's arrival at Canton may be said to have been founded on this general basis: we traded (and our intercourse with this vast empire was nothing but a commercial one) on certain terms not clearly defined, but implying in theory, total subjection to the emperor, a great despot; in reality, total subjection to the viceroy and his underlings, little despots, of a province fourteen hundred miles from the metropolis of China. The emperor arrogates unto himself sovereignty over all the world, recognising in the foreign commerce nothing of a reciprocal nature. He has nothing to gain from others, (at least such are his assertions,) and out of pure compassion, permits foreigners from afar to come and exchange their goods for the overflowing abundance of the central flowery nation. This commerce is vouchsafed by an earthly sovereign to his nominal subjects! To give such notions anything of the color of reciprocity, it would be necessary for him, or his subordinates, to acknowledge, by word or deed, that in China we should be treated as Chinese are treated in our country. Were we able to detect, after a close examination, anything indicative in the most trifling degree of such acknowledgment, it might be said to be as consistent, as in reality his conduct, with that of his subordinates, has been marked up to this hour for the direct contrary.

The seed of discord may be said to have been in this *system* of intercourse; and it required only to be germinated, by anything decidedly objectionable to the emperor. That intercourse has been in the commerce of things material that might he bought and sold. Had it extended to things intellectual or spiritual, the seed might alike have been germinated by them. The introduction of opium has, the intro-

duction of truth might have, germinated the seed. Other things as well as opium and truth were fited for this purpose; such as spirits and manufactures among things material; new opinions in religion, morals, or politics, among things spiritual or intellectual. Opium has only effected that in a short time which other things sooner or later must have effected. It has effected it, because it possessed a property which other things possessed in a less degree, or not at all. That property was the capacity of giving worldly advantages to those introducing it. Had the things we have enumerated the same property, to an equal extent, similar enterprise would have burst out in their introduction. Equally unscrupulous means would have been resorted to, to increase that introduction, perhaps under the additional plea of doing good. As much venality would have been displayed in its reception. The moral may not be acceptable to some persons, but we think the foregoing is true.

Had the collective zeal which has been displayed in some parts of the world, in propagating truth, found its way out hither, there is little doubt what the result would have been. The introduction of truth would have been succeeded, on the part of the emperor and his advisers, by as much dread and fear of its consequences, if not by greater, on account of its equalizing and liberal tendency. Hence we argue, it would have been attended with the same measures for its prevention and check; and, judging from the usual rancour conjoined to persecutions of this nature, with even more sanguinary ones: measures in proportion to the fears of the imperial person.

Had the Christian religion — we speak of the reformed religion — spread in the city, nay, in the imperial household, as opium has done, ought it to surprise one if the emperor had spoken in no less severe strains than the Romans were wont to do against the primitive Christians,— than the comparatively enlightened Tacitus thus did: "The infamy of that horrible transaction (setting fire to Rome) still adhered to him (Nero). In order, if possible, to remove the imputation, he determined to transfer the guilt to others. For this purpose he punished, with exquisite torture, a race of men detested for their evil practices, by vulgar appellation commonly called Christians. The name was derived from Christ, who in the reign of Tiberius suffered under Pontius Pilate, the procurator of Judea. By that event the sect, of which he was the founder received a blow, which for a time checked the growth of a dangerous superstition; but it revived soon after, and spread with recruited vigor, not only in Judea, the soil that gave it birth, but even in the city of Rome, the common sink into

which everything infamous and abominable flows like a torrent from all quarters of the world. Nero proceeded with his usual artifice. He found a set of profligate and abandoned wretches, who were induced to confess themselves guilty, and, on the evidence of such men, a number of Christians were convicted, not indeed, upon clear evidence of these having set the city on fire, but rather on account of their sullen hatred of the whole human race. They were put to death with exquisite cruelty, and to their sufferings Nero added mockery and derision. Some were covered with the skins of wild beasts and left to be devoured by dogs; others were nailed to the cross; numbers were burnt alive: and many, covered over with inflammable matter, were lighted up, when the day declined, to serve as torches during the night." Again says the same historian: "The manners of that people (the Christians) were, no doubt, of pernicious tendency, and their crimes called for the hand of justice: but it was evident, that they fell a sacrifice, not for the public good, but to glut the rage and cruelty of one man only."

Severe and stern as the above accounts of the Christians are, we do not mean to assert that the emperor of China is a second Nero, or could be guilty of all this cruelty: we think him incapable of it,—but, through the following accounts of transactions that actually have taken place in China with Christians of the Romish church, we can trace those incipient ideas, that might, by irritation, or dread of a popular tumult, have easily given rise to persecutions of that character that must have proved fatal to the system of foreign commerce, as it was carried on up to March 1839, if not to the lives of those Europeans and others existing at Canton, entirely at the mercy of the mandarins, as past experience has satisfactorily proved.

About the year 1665, a learned Chinese, named Yang Kwang-seën, published a book against the missionaries. "He accused them of forming a conspiracy to overturn the government, in order to which, he said, they had introduced a great number of strangers into the empire, and had secured to themselves whole hosts of adherents, who were prepared to aid them in their sinister designs;—'in teaching,' continued he, 'that all mankind descended from Adam, they wish to infer that our princes came originally from Europe, and their countrymen, as the elder born, have a right to our monarchy.' And then producing the sign of the cross, he exclaimed. 'Behold the God of the Europeans, nailed to a cross, for having attempted to make himself king of the Jews: and this is the God they invoke, to favor their design of making themselves *masters of China*.' 'These sage reason-

ings had the desired effect with the four regents, who ordered the missionaries to be loaded with chains, and dragged before the tribunals, A. D. 1665. The members of these tribunals declared, 'Schaal and his associates merited the punishment of seducers, who announce to the people a false doctrine. After having been threatened with death, they were set at liberty; but the venerable Schaal sank under his trial, and died A. D. 1666, in the seventy-eighth year of his age." A persecution followed.

Again in 1815, the viceroy of Szechuen reported to the emperor, "That the religion of the west, denominated the Lord of Heaven's religion, was a depraved or irregular system, injurious to the manners and hearts of men."[6] This he did, having first persecuted the Christians. After these instances, does it not come quite within the range of possibilities, that some zealot — either an emperor, a commissioner, or a viceroy — might have tried to appease heaven and the people at the time of a drought, or other national calamity, by massacring all foreigners within their grasp, as the originators of the affliction by introducing heresy? It is astonishing what cruelties fears will sometimes produce.

As long as the very preposterous notions of the emperor, that we have before alluded to, in regard to foreign commerce, were confined principally to theory, foreigners laughed, grumbled, and blustered, according to circumstances; *but continued to trade.* Thus strengthening the belief of the Chinese in their own assertions, that the trade was as necessary to us as air. When, however, these notions were found to assume the substantiality of practice; when the system of intercourse was developed beyond a doubt; when it stands out in all its extensive application, exemplifying its theory; then it becomes time to have the terms on which this intercourse is to be kept up specified, to settle on what exact conditions we are to trade and be friends, and to determine what shall be the latitude of mutual forbearance.

In 1833 the British government thought proper to throw the trade to China open to all British subjects, abolishing the exclusive right of the East India Company to carry it on after April 1834; and they passed an act of parliament to this effect. Before the trade could, however, be free, there were two parties whose consent was necessary, England and China. England did what she could, and, after passing the act of parliament, appointed superintendents to watch over the (popularly so called) free trade. More she could not do, after the treatment of her embassador many years before; and she was obliged to trust to time to accomplish the rest, with a nation so proud, arrogant, and impracticable, as the Chinese.

The prop from one side of the old top-heavy commercial pile being removed, five years has brought that originally unstable building to the ground. A little caution, and an edifice on better understood principles in building may be erected, to commemorate the day when light first burst upon a nation composed of nearly one third of the world's mankind. The principle to be kept in view is simple, viz., "to let the Chinese come to us to trade on our terms;" which we trust will be better defined, more reciprocal, and certainly not less just, than we have hitherto experienced when we went to trade with them on their terms. The emperor may then see, and in course of time perceive, that he has something to gain from others; that the fit basis of trade is not compassion, but mutual interest; and that he is not sovereign of the whole world. Under such circumstances a commerce intellectual may be established, as well as a commerce in things that are bought and sold for gold, in such quantities as the wants of some of those who carry it on may induce them to demand, and the others to supply. If things turn out, as in our humble opinion they will, one reflection of a serious cast cannot help occuring to most thinking men. Whence this, (may we say good?) but from him, that great First Cause of all, who has implanted in the nature of man that peculiarity we have elsewhere faintly tried to define; and this good will have been brought about whilst men aimed at the gratification of sordid, sensual, transitory desires.

"There is a something" says the great astronomer and philosopher of the day, "in the contemplation of general laws, which powerfully persuades us to merge individual feeling, and to commit ourselves unreservedly to their disposal; while the observation of the calm, energetic regularity of nature, the immense scale of her operations, and the certainty with which her ends are attained, tends, irresistibly, to tranquillize and reässure the mind, and render it less accessible to repining, selfish, and turbulent emotions. And this it does, not by debasing our nature into weak compliances, but by filling us, as from an inward spring, with a sense of nobleness and power which enables us to rise superior to them, by showing us our strength and innate dignity, and by calling upon us for the exercise of those powers and faculties by which we are susceptible of the comprehension of so much greatness, and which form, as it were, a link between ourselves and the best and noblest benefactors of our species, with whom we hold communion in thoughts and participate in discoveries which have raised them above their fellow-mortals, and brought them nearer to their Creator."

Notes.—1 Doubtless, those who have plenty of gold are rich *in gold;* but as we

cannot eat gold, cannot put on gold as clothing, cannot educate ourselves with gold, that is, with gold in itself, the gold is useless or next to it, unless we have the industry, energy, talent, and means, to make the major and superfluous part of it return us a profit, or something we desire. The misfortune of a country getting gold too easily, is that she trusts to exchanging that gold for food, clothing, and other things,—neglecting the arts (if she have any) of making these things herself,—and thus getting into indolent, unindustrious, and extravagant habits, which are followed by poverty—properly so called—and vice. Presently when the gold begins to fall in price, in consequence of its becoming more common and distributed among the industrious commercial and fabricating portions of the world, the country that had it in abundance finds herself on a level *in this respect* with others, unless indeed the stream of gold continues flowing into that nation exclusively, and in increasing quantities, whilst in other respects she is far beneath them,—being among nations a sloth: and she continues, on this account, to fall deeper and deeper into poverty, till disappointment, uneasiness, and discontent bring about anarchy and civil wars within herself; if even she should be fortunate enough to escape being preyed upon by her neighbors. Her crime is that of having trusted to a rotten reed. We can conceive nothing more unfortunate to China, than a sudden acquirement of gold, or commonness of it; if such a thing, in the present proportions of this metal in the world, were possible, with a population of 300,000,000 of souls, of perhaps as industrious, commercial, and fabricating a character as any in the world. This vast hive of industry under such circumstances would probably be destroyed in a remarkably short space of time. Famine and pestilence would stalk abroad among their dense masses with her train of concomitant evils. Were it easy to get the necessary data to institute a fair examination, in a financial light, it would not improbably be found, that an easy sufficiency of gold or bullion, if not a superabundance of it, actually gave activity to that very thing that is now considered, by some, 'China's scourge,' until the taste for it was acquired so strongly as to be kept up by certain dispositions in man. Burke considers the stock of materials by which any country is rendered prosperous and flourishing—in our idea rich or wealthy—to be, its industry, its knowledge or skill, its morals, its execution of justice, its courage, and the national union in directing those powers to one point, and making them all centre in the public benefit. By "gold," both in the text and in this note we must be understood to mean bullion in general.

2. We say, a variety of the same principle, because, a man paying extravagantly for what he likes, is but, in another sense, doing much for gain. One may pay in money, in kind, in services, in labor; and it is to be presumed, that, if a man gets what he likes for payment in any of these shapes, he gets what he considers a gain: it may be in opium, in silver or gold, or it may be in any thing else he is desirous of gaining.

3. Men in periling their lives for the means of subsistence, after all, peril only what is already in danger of being lost, for the want of the means of subsistence: they choose between living and dying, the former they prefer to the latter. Thus the whole thing seems to resolve itself down into the necessity of gaining one's bread, by toil, trouble, and the sweat of our brow.

4. "Let mandarins and their dependents, who buy and smoke opium, be punished one degree more severely than others; and let *governors of provinces be required to give security* that there are no opium smokers under their jurisdiction; and let joint memorials be sent in, representing the conduct of those officers, who have connived at the practice." The law, as amended in 1839.

5. "And by allowing the proposed importation and exchange of the drug for other commodities, more than ten millions of money will annually be prevented from flowing out of the central land. On which side then is the gain, on which the loss? It is evident at a glance. But if we still idly look back and delay to retrace our steps, foolishly paying regard to a matter of mere empty dignity, I humbly apprehend that when eventually it is proved impossible to stop the importation of opium, it will then be found that we have waited too long, that the people are *impoverished, and their wealth departed*. Should we then begin to turn round, we shall find that reform comes too late." Hen Naetse's memorial to the emperor.

6. "China, its state and prospect," by the Rev. W. H. Medhurst.

ART. III. *Hae Luh, or Notices of the Seas, by Yang Pingnán of Kaying in the province of Kwangtung.*

THE memoranda and reminiscences, which constituted the materials for this little work,—a single octavo of about one hundred pages, would, in the hands of modern book-makers of the west, easily have been expanded into a thick quarto, and in due form styled 'Voyages round the world." The making of such voyages, the Chinese do not yet understand. Now and then, however, an individual has had the misfortune of getting beyond the boundaries of the central kingdom, and of being left to wander over sea and land among barbarous nations in the four extremities of the earth. After the Chinese shall have sent ministers plenipotentiary to St. James, St. Cloud, and to all the other principal courts and cabinets in Europe and America, then books of travels, &c., may be expected to germinate as numerously, and to grow as ponderous, under the fostering care of the erudite sons of Han, as they ever did on Dutch or British soil. Hitherto works of this description have been neither numerous nor popular among the Chinese. The Notices of the Seas, by Yang Pingnán, is the best we have ever seen. In the copy before us, the title page, containing the date of the work and the name of the place of its publication, is wanting, with a leaf or two also at the end. The author thus begins and recommends his book.

"My townsman Seay Tsingkaou, a youth of remarkable intelligence, was going to Hainan with merchants, when a wind happened to overset their bark. Being saved on board a foreign vessel, he continued his mercantile pursuits. Year after year he went successively to all the nations in the midst of the seas. At whatever place he arrived, he immediately acquired its language, and noted its islands, roads, boundaries, manners, customs, and productions; and after fourteen years he returned to Canton. From remote times, such a voyager there has not been! Subsequently he became blind in his eyes, and being unable again to engage in mercantile pursuits, he fixed his residence at Macao, where he procured a living by acting as interpreter. In the spring of 1820, in company with Mr. Tsewteen Le, I visited Macao, and by familiar conversations became most thoroughly acquainted with the affairs of the western and southern seas. The traditionary notices, heretofore received of persons from foreign nations, when compared with the things seen by Mr Seay,

are found sometimes to be substantiated, and sometimes not. For the foreign seas being unfrequented and remote, personal observation has been wanting, and the descriptions given of them by literary men have been more flowery than real. The words of Mr. Seay are most faithful; and at his bidding I have reduced them to notices, in order that they may survive and on record be handed down to posterity. I would rather die than spoil a single word. Pleased and animated with his ideas, I have written them out in due form, and named the book, Notices of the Seas. The names of the countries mentioned have been given as they are pronounced in the west. When there have been no characters to express the sounds, those have been employed which seemed to come the nearest to the name. To the work I have not dared to make any additions, lest I should infringe the truth. Thus reads the preface of Yang Pingnán of Keäying."

The notices commence with the large islands off Macao — whence the voyager seems to have taken his departure,— and close with the Feejee and other islands of the Pacific. The reader is conducted down the Chinese sea, coastwise, to Cochinchina and Camboja, thence up to Siam, around the Malay peninsula to Calcutta, and again around southern India to Bombay and Surat, touching at and surveying all the principal intervening seaports. The most important marts of the Indian Archipelago are next visited. He then has a peep at America, the Cape, and the isles of the Pacific. Mr. Seay with his friend and amanuensis Mr. Yang, both seem to have been alike ignorant of the form of the earth, even of its great outlines as divided into continents and islands. However, for the most part, the names and descriptions of places are sufficiently accurate to enable the reader to recognize them. To the foreigner, the chief value of the book consists in its showing him how the "little things" of this "big orb" are looked on and described by a native of the celestial empire.—We have been told that the Hae Luh is one of the principal works from which the high imperial commissioner has gathered that knowledge concerning foreign countries of which he has so much boasted.

The capital of Siam and its inhabitants, with the surrounding scenery, are described with more fidelity than minuteness. The capital is not surrounded by walls, the people live in houses built of wood, and the king's is covered with tiles. The natives are exceedingly abject and cringing before their rulers. The Chinese are very numerous, and many of them are engaged in the manufacture of ardent

spirits, the sale of opium, and the management of gambling houses, which three pursuits yielded to the government large returns of duties. The great number of priests, the high respect paid to Chinese literatuare, productions of the soil, &c., &c., are rapidly noticed.

The inhabitants of Patani, and other towns on the Malay coast, were found to be, in most respects, like the Siamese; and among them were tribes of Malays. Calantan is described as a kingdom tributary to Siam. The royal residence is surrounded with a stockade of pointed bamboos: within this enclosure the rájá and chiefs dwell, and, without, the people have their abodes. The former dress like the common people, sit on the ground, and when going abroad they are guarded by a number of attendants armed with dirks or críses. The duties of government are light and easy. The rájá daily sits in open court, surrounded by his chiefs. "The litigant makes no statement in writing; but taking a candle in his hands, and, bending forward in a respectful manner, enters the court. The rájá, on seeing the candle, inquires for his suit, which he states verbally. The rájá then orders his attendants to bring forward both the accuser and the accused to plead their case; and in few words he gives sentence, from which none dares to deviate." In more difficult cases recourse is had to charms, and trial by fire and water. The two persons contending are ordered to go into the streets, and each to seize the first child he meets. The children are conducted to the side of the water, a priest then and there recites a prayer, and bids the children both to take hold of a bamboo pole and walk into the deep water. The child that first rises and floats on the surface, belongs to the guilty party, and the controversy is decided accordingly. At other times a piece of iron is thrown into burning oil, and the party who can take it out without feeling the effect of the heat is pronounced innocent. Gamblers are protected by the rájá's attendants; and the people are great consumers of opium. Their daughters are forbidden to marry the Chinese.

Singapore, mentioned as the residence of Chinese from Canton and Fuhkeën, was known by the name of *Salat*. Malacca and Pinang were places then of much greater importance, and much more numerously inhabited by Chinese, than Singapore.

In some of the Burman ports the voyager found great numbers of people from the province of Yunnan.

Several pages are occupied with notices of what was seen in Bengal. The writer first describes the manner in which the ships, on arriving at Kedgeree, obtain their pilots and proceed up the river;

mentions next the names of some of the prominent places, such as forts, &c.; and then gives a few particulars respecting the government, and various races of people in Calcutta. Madras, Pondicherry, Travancore, Goa, Bombay, and many other places on the Indian coasts, are in like manner briefly described.

About one third of the book is occupied with descriptions of the Indian Archipelago. He also mentions the Nicobars, and a tribe of men in their vicinity, who have faces like that of the horse. He says they are savages, and devour their own species. Perhaps he refers to the Andamans, by whose cruel hands we are sorry to hear that the late Dr. Helfer has been murdered.

Among the nations of Europe, our author first describes Portugal; and occupies as many pages with notices of its capital and inhabitants, as he allows to all the other parts of Europe. The climate of the country, he says, is colder than that of Canton or Fuhkeën. Ships on entering the Tagus are detained awhile in quarantine. Besides the capital, he mentions Coimbra, "from which place come most of those who enter China either to become imperial astronomers, or to reside at Macao as great priests." He gives the names of several of the royal family, and specifies the various ranks of officers, civil, military, and naval. The costumes of both sexes are described. The gentleman's coat is "short before, and long behind, like a bird's tail," and made very strait or close. No one, from the king to the common people, has more than one wife.—A full account is given of the religious rites and ceremonies, of burial of the dead, of mourning, domestic manners, &c. Spain, France, Holland, come next under review, and are dismissed with few words, as are also Austria, Prussia, &c. The account of England occupies two pages, and is by no means flattering. America is two month's sail distant from England, and the character of the people is quite like that of the English. Its steam vessels were regarded as most wonderful.

Mr. Seay's notices, as written out by his friend Yang, must leave an unfavorable impression on the mind of the native reader; while they lead us to desire, more earnestly than ever before, that full and faithful historical and geographical accounts of western nations may be prepared for the Chinese by competent writers. Well indeed would it be if their own learned men could go freely abroad, and see, and hear, and describe for themselves. PE-PING CHAY.

Art. IV. *Wei-Tsang too sheih, or Tibet in a series of maps and descriptions: four volumes.* Reviewed by a Correspondent

Considering that Klaproth, the indefatigable critic, has already passed his opinion upon the above work, and that moreover the voluminous priest Hyacinth, late of Peking, amongst his herculean labors, has translated the whole, a poor pigmy writer has very little chance of saying any thing new. A Transylvanian has ransacked the literary treasures of that secluded country, and a gigantic German has carried several camel-loads of manuscript to Russia and Prussia, so that the world has enough upon the subject of Tibet, even if the above production had never been written. As for ourselves, though little versed in the art of decrying the labors of others, we nevertheless really think, that there would no serious loss have been occasioned, if the present essay had been burnt, before it was printed. Being, however, *nolens volens*, put to the task, we shall try to enter the territory of the great lama with a light heart, and, with our guide in our hands, look a little about us, to cull here and there a flower, and say as much as our ignorance will permit. This is to be the preface to our review of the work in question.

Now we should on the very ontset take the bull by the horns and begin to detail the topography, ethnology, and statistics, of the said country; unfortunately, however, all this has already been written, and we must hold ourselves responsible to say something new. We therefore commence with the most striking natural object that this country contains. It is, according to Buffon's and Cuvier's classification, a non-descript, there existing only one other of its species, at the city Miako, in Japan. It is a biped, the characteristics of which are sulky arrogance, sloth, sensuality, bigotry, deceit, craftiness, perverseness, stupidity in many respects, &c. We are fully aware that this description falls short of the original, and that it is by no means technical; but the reader must take this for want of a better one, our limited capacities not allowing further exploration. We do not know the name naturalists have given to it, but common people call it the dalai lama.

The first knowledge of this creature was, if we mistake not, conveyed by some Franciscan, during the middle ages, to Europe, and created there a great sensation, so that many began to believe that it was the identical Prester John, of glorious memory. On nearer

examination, however, it proved to be something particular in itself, and an after acquaintance with the language of Han gave us a clearer insight into the nature of this wonderful being, which is said never to die.

During the administration of the celebrated Hastings, the rájá of Bútan, from some whim or other, considered a tract of land, which separates his territory from that of the English company, as a just object of spoil, and therefore occupied a part of the same. Though this tract was of no use, being not only an unhealthy spot, but likewise very sterile, still the governor would not permit a dangerous precedent of encroachment to pass unnoticed, and therefore sent a small detachment of sipakhis to drive away the Bútanese borderers. In this attempt they completely succeeded, but their ranks were thinned by the pestilential climate of those regions, and they were glad to retreat. In the meanwhile the teshoo lama, the regent for the dalai lama, becoming alarmed for the safety of his territory, dispatched, in 1774, a letter to the governor. This is a document in which the oriental modes of expression are so little retained, that we much suspect the translator's having improved upon the original. Still we shall quote a few passages of this letter, to give the reader some idea of the sentiments that actuate the grand lama, whom we have thus unceremoniously introduced to his notice.

'The affairs of this quarter flourish in every respect. I am night and day employed in prayers for the increase of your happiness and prosperity. Having been informed, by travelers from your country, of your exalted fame and reputation, my heart, like the blossoms of spring, abounds with satisfaction, gladness, and joy. Neither to molest, nor persecute, is my aim; it is even the characteristic of our sect to deprive ourselves of the necessary refreshment of sleep, should an injury be done to a single individual; but in justice and humanity, I am informed you far surpass us. I have been repeatedly informed, that you have engaged in hostilities against the Deh Terria (the Bútan chief, who committed the outrages on the frontiers). It is as evident as the sun, that your army has been victorious; and that if you had been desirous of it, you might, in the space of two days, have entirely extirpated him, for he had no power to resist your efforts. But I now take upon me to be his mediator; therefore from a regard to our religion and customs, I request you will cease from all hostilities against him, and it will be necessary, that you treat him with compassion and clemency. As to my part, I am but a fakeer, and it is the custom of my sect, with the rosary in our hands,

to pray for the welfare of all mankind, and especially for the peace and happiness of the inhabitants of this country.'

The council, considering the contiguity of Tibet to China, hoped to open, by entering into an alliance with the former, a new outlet for trade to the celestial empire, by a route not obviously liable to the same suspicions as those with which Chinese policy had armed itself against all consequences of a foreign access by sea. The grand plan to be executed, therefore, was, to cross the Himálaya mountains, then traverse the inhospitable regions of Tibet, afterward to wend the way, according to circumstances, either through the mountainous districts of Kokonor, or the desert of Kobi, in order to reach the central empire, without suspicion! This is certainly one of the most magnificent, we may add *elevated* plans, ever conceived by any council, that sat to deliberate about commercial affairs.

An envoy was, therefore, immediately dispatched to Desheripgay and Teshoo Lomboo, to the said teshoo lama. The gentleman employed in this important mission was of great suavity of manners, and so ingratiated himself with that high personage, that he even trusted him with a considerable remittance in money, for the purpose of building a temple and dwelling-house, for the accomodation of the lama's votaries, on the banks of the Ganges; and a piece of ground was accordingly bought and appropriated for this purpose. The lama's letter to the governor remarked, that, although in the different periods of his reviviscense he had chosen many regions for the places of his birth, yet Bengal was the only country in which he had been born twice; for which reason he had a predilection for it beyond any other, and was desirous of making it a place of abode, apparently esteeming the sanctity of the Ganges, as a consideration of inferior importance. This being a very considerate request, gave rise to the most buoyant hopes, that the grand object of this correspondence might soon be realized. Mr. Bogle, the former envoy, finally obtained, 1779, a promise from the lama, that he would procure for him a passport from the great emperor, and that he might then go round by sea to Canton, and subsequently join him at Peking.

We must now talk of more important matters. Though the lama worship, or rather Shamanism, was never introduced into China as a peculiar creed, it still existed on the frontiers of Szechuen, and Budhism being a modification of the same, some relationship was kept up between Tibet and China. The Mantchous, on conquering the country, had no settled religious notions; but there appeared a leaning towards the superstition of the Mongols. This was a signal for the

lamas to revisit the court of Peking, and as future circumstances led to a political union between the two countries, they were the most favored priests. Even during the enlightened reign of Kanghe, they numbered many warm votaries amongst the highest personages of the court, and especially the females, who on that account showed great aversion towards the Jesuits. Perhaps it was also policy induced the government to favor these fanatics, in order to attach the Mongols by religious ties. Keënlung, renowned in Europe as a warrior and poet, something in the way of Frederic the Great of Prussia (though the latter fought the battles himself and gained his own laurels) had also his weak hours. Having heard of the great odour of sanctity in which the said teshoo lama stood, he invited him in the most pressing manner to come to his capital. This wonderful personage deferred, however, his journey, until the monarch assured him, that he looked upon him as the first and most holy being on earth, and that the only remaining wish he now felt was, to see him and to be ranked amongst his disciples. Preparation had also been made to receive him on his journey, and the letter that assured him of the most magnificent treatment, was also accompanied by a present of a string of pearls and one hunded pieces of silk. And thus flattered by the marked attention of the first prince in Asia, the lama set forth on his journey in 1779, with about 1500 troops and followers. He did not travel as a mere vassal, but as a sovereign prince. Wherever he halted on the road, a platform was erected, covered with a rich brocade, and a cushion on which he sat, whilst the people were admitted to the honor of touching his foot with their foreheads, as in Rome people kiss the pope's toe.

The Kalmucks, who belong to the most enthusiastic followers of the lama, came to the number of five thousand to escort him to the capital, bringing with them rich presents, and showing to their religious chief the most unbounded veneration. At all the principal stations, the imperial troops were drawn out, and the honors shown to this poor mortal would have set the strongest mind swimming with pride and conceit. The greatest favor the lama could bestow was to imprint with his hands, dipped in saffron, some paper, which his votaries brought to him for that purpose in great quantities. Part of the journey led him through the newly acquired territory of the Kalmucks, and his suffering on account of the severity of the climate seems to have been very great. But the lama was everywhere cheered by the most marked attention of the chiefs. Scarcely had the last commander of the Tartars left him, making him a present of

300 horses, 70 mules, and 100 camels, when the emperor's own brother, who held the rank of king, was commissioned to receive him on the frontiers of Kansuh province, and his entrance into the celestial empire was marked by the most magnificent presents. Keenlung seems to have been exceedingly liberal, and a present of from 30,000 to 100,000 taels at the various stages was a mere trifle. His progress towards the capital was like that of a warrior, receiving the honors of a triumph from a grateful country. One of the princes of the blood met him half way, and another conducted him to Peking. Now mark the difference of reception from that experienced by any other barbarian. Along the whole line leading to the pleasure gardens of Jeho, soldiers had been posted, between whom the lama passed accompanied by the princes. The emperor met him at a distance, and immediately, stretching forth his hand and taking hold of the lama's, led him towards the throne, where, after many salutations and expressions of affection and pleasure on both sides, the lama was seated by the emperor upon the uppermost cushion, with himself, and at his right hand. Much conversation ensued, and the emperor was profuse in his questions and inquiries, respecting the lama's health, the circumstances of his journey, and the entertainment he had met with upon the road. After he had been presented with 100,000 taels of silver, and many hundred pieces of curious silk, these high personages separated. On the next day many princes and nobles were assembled, and the monarch seated the priest on his right hand, to evince to the whole court the great consideration in which he held his illustrious visitor. After some indifferent conversation, the emperor then communicated his wishes more at large, with respect to the desire he felt of being instructed in some mysteries of the lama's religion. They accordingly withdrew, in company with one of the teachers, to another part of the palace, where three seats were prepared: the one in the centre was larger than either of the others in extent, and was considerably higher: upon this the lama seated himself, placing the emperor on the lower one, standing to the right, and the teacher on the left. The lama then bending his head towards the emperor, whispered in his ear for about a quarter of an hour, and then seating himself upright began to repeat aloud certain tenets, which the emperor and the teacher recited after him, and in this manner each sentence was spoken over and again, until both had caught the sound. This ceremony lasted about three hours, during which time all the attendants were kept at a distance in the outer apartments, whilst some devout men were occasionally called in at certain intervals, for the sake of performing ceremonies.

After four days, the lama waited on the emperor at his palace. The entertainment being over, he rose to ask a favor from the autocrat. The emperor then turning to the lama, desired he would speak without ceremony, when the lama proceeded thus to inform him: "In the country of Hindostan, which lies on the borders of my realm, there resides a great prince or ruler, for whom I have much friendship. I wish you should know and regard him also, and if you will write him a letter of friendship, and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should in future subsist between you."

The great emperor seems therefore to have been anxious to be instructed, and the manner in which this process was carried on is certainly deserving of our admiration. Behold this Keënlung, the sage and poet, a disciple of the lama! But whilst enraptured with this spiritual acquisition, the greatest political alliance is proposed to him. It had been agreed upon, that the former British envoy to the lama should proceed to Canton and wait there, until passports should be forwarded to him, by the interest of his patron. The emperor most readily granted all that had been asked, and also inquired about the country where the friendly governor was living, making at the same time several other pertinent questions.

The august personages now sped towards Peking, and there all the princes of the blood assembled to receive a blessing. On these occasions, the lama did not at all rise from his seat, but laying his hands upon the head of the votary he repeated a prayer. The noblemen, who likewise thronged to participate in this spiritual honor, were not so fortunate as to receive the immediate blessing from the priest, with his bare hand, but he carefully wrapped a piece of yellow silk around the same, and thus communicated his spiritual gifts. It had now become quite fashionable to receive the benediction of the great man, and even the ladies in the imperial palace were seized with the desire of going through this form. When therefore the lama happened to be on his visit to all the celebrated gardens of the imperial palaces, an intimation was sent to him, that it was the monarch's wish that he should meet the inmates of the harem. Being placed opposite a door of their apartments, upon an exalted seat, a screen of a yellow kind of gauze being dropt before the door, the ladies approached it one by one, and having just looked at the lama through the gauze, each according to her rank and abilities sent her offering by a female servant, who delivered it to one of the lama's religious companions, who were allowed to continue near him. The present being deliver-

ed, and the name announced, he repeated a prayer or form of the blessing for each, all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all possibility of beholding the women. This ceremony took up four or five hours.

On this visit, he saw many extraordinary things. Amongst others, a throne which has the intrinsic virtue, that whosoever seats himself upon it, will always pronounce a just sentence. Then he saw the splendid temples erected in honor of his superstition, and in one of them he found a bell, which was said to weigh 20,000 maunds, and to require one hundred men to ring it. To do this, however, is never attempted, except in order to call the people to arms, in case of an invasion or insurrection, or at public thanksgivings for victory. Thus we may now expect that it will soon be put into requisition.

The time passed on most agreeably, being spent in pleasure excursions and in visits to the temples, where both these illustrious personages worshiped the idols, considering the adoration thus paid as the most splendid display of devotion. The lama had also an opportunity of seeing the empress, and again brought forward the earnest request of opening some communication with the governor of Bengal. Both agreed that a letter should be written for this purpose, which the lama himself should take with him. Day after day passed and the lama was still occupied in pronouncing his blessing upon thousands of the people, when all on a sudden he was seized with the small-pox. And the immortal, the wonder of the capital, the object of divine veneration to a whole metropolis, became a mere lump of putrid flesh. This certainly greatly staggered the belief of his followers, and no doubt convinced them that their great respect was misapplied. Still, the emperor was determined to show that his veneration was not on the wane, and spent four hours before the corpse in prayer. This ceremony was again repeated, and a present to the amount of 100,000 taels deposited before the coffin. At the same time, he charged a brother of the lama's to inform him immediately whenever the sacred being reäppeared in the person of another, a subject in which the grand monarch took as much interest, as if his very existence had depended upon it. This could, however, not be effected at Peknig, because lama's are not born in those uncongenial regions, and therefore the whole train was dispatched towards the blessed region, three months after the decease. The most remarkable thing is, that the otherwise parsimonious Keënlung had a golden temple (gilded niche?) prepared, in which the coffin was set upright, and over this again a copper capsule. Orders were given, that

everywhere on the road one thousand men might be held in readiness to convey these precious relics, and one hundred horsemen were appointed as a convoy to the procession. Thus, after seven months, they reached the residence of the lama.

We have given this detail at full length, as one of the extraordinary events in a lama's life, a circumstance which has only once taken place, and a journey which may perhaps never be repeated, for fear of doubting the immortality of the wonderful incarnation. At the same time, this is one effort for carrying on a friendly intercourse between the Asiatic possessions of Great Britain, and the celestial empire, which is likewise unique in its kind, and therefore deserving of being recorded in the Chinese Repository. Had Mr. Bogle, the intended envoy, reached Canton and received passports to meet his friend the lama at Peking, what might not have been the consequences? Well, we believe, that the chargé d'affaires would have been permitted to perform nine prostrations and three genuflexions, and be sent out of the country with a few pieces of silk, and a letter to the said barbarian chief, enjoining upon him implicit obedience to the laws of the celestial empire, and making it his paramount duty to revere the lama. There is thus little lost by the miscarrying of this endeavor to open a more extensive intercourse. As however some Indian papers have lately advocated a plan of carrying fire and sword into the heart of Tibet, in order to strike terror into all the votaries, we suggest, in lieu of such an atrocious project, to get the present lama again fairly on his way to perform the office of embassador, and to settle all points in dispute.

However, we were speaking about the dalai lama, and have been all this while discoursing about the gentleman who is living at Teshoo Lomboo, and moreover considered a heretic by the orthodox. But, worthy reader, thou art to consider that the said dignitary was the acting great lama, and had taken upon himself all the functions of his ward, so that in his doings thou beholdest his very prototype. And oh! that there were more such adventurous fanatics, that might not only go to Peking, but also to Moscow, London, and Paris, to astonish the world, and edit a journal like the Persian embassador.

From the contemplation of this great non-descript personage, we turn our attention to the soil and its produce, a subject upon which our author has not been pleased to expatiate. All that we have been able to learn is, that it is sterility personified, partly on account of its elevation, and partly on account of the furious tempests and the rigorous cold. The main staff of life is a kind of barley that grows

scantily in the valleys and along the ridges of hills, and is eaten with as hearty an appetite by the Tibetans, as rice is by the Chinese, sago by the Alfoors, and potatoes (that sweet root!) by the Irishman. But even this wretched spot abounds in mineral riches, and gold, the source of so much evil in this world, is found in large quantities. Towards the end of the last century, the soil burst on account of the long drought, and there appeared such a considerable treasure of the precious metal, that it fell immediately more than 30 per cent. in value. It is this commodity which attracts the Chinese in great numbers, and makes them brave the dangers of this inhospitable region. The animal kingdom is rich in fur-animals, curious birds, and cattle, amongst which the shawl goat holds the first place. The inhabitants are scantily scattered over a dreary waste, living in holes or in hovels built of stone, protected against the northerly tempests by mountains or rocks. They are an extraordinary set of beings. Unlike all mountaineers, they are peaceful, timid, and gentle; more oppressed by priests than any other nation on the wide face of the globe; trained to arms, they live a hardy life, being destitute frequently of the very necessaries for supporting existence, but notwithstanding are happy and cheerful. Polyandry, which seems to be general, is one of the uncommon phenomena of human folly and depravity, of which perhaps no parallel is found on so large a scale, anywhere else. They are a priest-ridden race, their lives are devoted to idolatry, to the worship of men, and the veneration of images. Where shall we find such an immense number of lazy lamas? It is the principal profession, embraced by all ranks, and the women are not behind in fanaticism, for they form large nunneries, where they live and die. It is really a nation of priests in the fullest sense of the word, who while away their days in absorption and contemplation of the excellencies of Budha. None of the redeeming qualities of an intelligent hierarchy are here met with, quietude is the grand object of their wishes; the study of the sacred language, the Pali, though written in a different character engages forever the most active; and a round of unmeaning prayers, which are also rattled off by a kind of machinery, is the most dignified occupation of all and every one.—We have taken most of the above details from Turner's account of an embassy to the court of the Teshoo lama; and though he is most favorably impressed with the piety of the gentle Tibetans, and even defends polyandry upon the plea of ancient usage, still he is rather checked with the mendicity that prevailed everywhere, and which he partly attributes to a large priesthood But we had almost forgotten to speak of the work of our

Chinese author whose book parades at the commencement of this article.

Volume 1st. This has of course one preface that may be read, and the second is unintelligible. Of the first we shall give some specimens, and try also to spell some sentences of the last. It appears that a description cannot be given from mere hearsay, without degenerating into a digest of extraordinary tales, and one must either have seen matters, or have the testimonials of eye-witnesses before an account can be drawn up. The present delineation of Tibet is of course an authentic account, and the reader will have ample opportunity to test the veracity of this mendacious author. The work of course was manufactured in the large book establishment at Peking, in comparison to which Longman's, Murray's, Harper's and Lea's, mighty fabrications are mere playthings, notwithstanding the steam engine. As for the men themselves engaged there, they are the choice scholars selected from among 360 millions, and no doubt write all Chinese learning, some of them having been book-worms for no less than 50 years. A host of such men accordingly set to work upon the materials furnished them by successive writers, and including the maps of the country, reduced 1000 chapters, upon sundry matters to four volumes of the smallest octavo. If they do not know the art of abridgment, we are really at a loss to say who does. The crowning labor, however, was furnished by a new officer, who had been four years in the country, and, being appointed to the revenue department, had an excellent opportunity of observing the resources of the country. And, not satisfied with giving a detail of human affairs, productions, mountains, rivers, and notices about winds and soil, the diligent curtailers have also given a vocabulary of the 'language of the savages.' Here ends the legible preface, which is dated Keënlung the 57th year (1793). The unintelligible one seems to contain an eulogy upon the principal author mentioned above, who not only carefully examined everything about him, but also gained so many victories (we suppose over the Nipálese) that he obtained a triumph. As it has seldom been our lot to review a book partly composed by a hero, we shall give greater diligence, to read it carefully, than we should otherwise have been disposed to do.

To give an idea of the contents, we here translate the index, which is in itself so lucid, that by merely enumerating the subjects recorded, we might give a good view of its matters. First, there are a collection of maps, so perfect as to shame Arrowsmith's. The mountains are so ably delineated that, judging from the scale of the sand

drawings, they can be no less than 50 or 100 miles in height, in comparison with which, the Chimborazo and even the Dhawala Giri are mere mole hills. As for the rivers, some are at least one hundred miles in breadth at their very source, giving us thus an idea of something very gigantic, only met with on Chinese maps. Then follow general observations; maps of roads, stages of traveling, a description of the various races of foreigners; short outlines on fountains and rivers, maps of the frontier towns; about conferring titles of nobility; tribute sent to the court, age, festivals, military regulations, penal laws, taxes and forced labor, raising of imposts, principal men, dress, eating and drinking, ceremonials, marriages, burials, houses and cottages, medical art and drugs, divination, markets, artizans, rivers and mountains, temples, productions, excerpta, and savage languages. The reader will observe, that a good many subjects are treated of, and that they are all standing in their proper place.

The maps commence with that portion of Szechuen, which borders immediately upon Tsinghae, a romantic country, full of hill and mountain fortresses, the abode of wild Meaoutsze and still more savage tribes, who give the Chinese fully as much trouble as the Afghans on the western extremities do the English. The author marks carefully the stages which he himself traveled, but takes very good care not to describe the country through which he passed. At the celebrated place of Tatseën loo, lat. 30° 8′ 24″ N., through which all the intercourse between China and Koko-nor passes, there is one succession of mountains, and the grandeur of the scenery can scarcely be exceeded. But the howling deserts, in the regions of ice and snow fill the heart with fear and trembling. The traveler traversing equally horrible tracts, scarcely ever trod by the human foot, finally arrives at Sening, the great western emporium of China, where the traders of all the tribes of Koko-nor meet to barter their goods for Chinese manufactures. The mountains hereabout produce a great quantity of medical herbs, which are in demand throughout the Central Empire. Some of them are very injurious to the traveler, for as soon as horses eat thereof, they become drunk, and are unable to proceed on their way. Having arrived on the banks of the Yaluh keäng, the name borne by the Yangtsze keäng in its course through Koko-nor, the traces of Chinese cultivation cease, and we find a hardy set of mountaineers or an unruly set of nomades, something in the shape of the liberty-loving Swiss. But lamaism or shamanism flourishes here as much as in Tibet, and the temples and monasteries in possession of the priests are splendid and numerous. These tribes would other-

wise be ungovernable, but the curb of superstition is strong enough to keep them under the dominion of the Chinese, who exercise at least a nominal control over them. Our author describes them as obstinate, stupid, and uncivilized. Some cannot at all be tamed, and they are moreover crafty, a vice very common amongst barbarians, and especially conspicuous amongst the red-bristled races.

Our readers are aware that we have been all this time speaking of the intervening territory between China and Tibet. The southern part of this district is called Toofan or Sefan, and is divided by a river from the dominions of the lama. We are now fairly arrived on the frontier, and shall hasten to enter this famous country. The whole information given by our author may be condensed in a few sentences: viz. there are high mountains covered with eternal snow, the road often leading beyond the clouds, and thus affording to the traveler the pleasure of inhaling an ethereal air. There is no complaint about the wild inhabitants of these districts, a proof of the orderly habits of the Tibetans, who according to all accounts are a most orderly and quiet set of people. As for the names we find, we think, that even Klaproth would not have been able to pronounce them, though he had a great deal of practice, during his travels in the Caucasus. To make however a long story short, the tourist arrives by way of Tsiamdo and Tardsong at Lassa, or Hlassa, as some of the learned folks will have it.

Fairly on Tibetan ground, our author begins to philosophize in his travels, and the first thing he tells us, is, that the common people maintain the yellow religion (shamanism), and that they reverentially believe the dalaï lama, a personage, who has by successive migrations again and again been born in this world. Quietism is the principal doctrine of this creed, benevolence the principle by which the votaries are actuated, whilst they are absorbed in divine and deep contemplation. The benevolence is at all events negative, something of the imperial compassion towards distant foreigners, and the love of the Dominican friars. He has also prophetical gifts, but his greatest accomplishments consist in swallowing knives, and eating as well as emitting fire, two noble qualifications which we frequently meet with amongst jugglers, but on account of these things his disciples honor him greatly, and call him the living Budha. From this subject, the writer enters upon the most favorite topic for a Chinese topographist, viz. the offering of tribute by the said lama, which commenced prior to the accession of the Mantchou family. Under Shunche, however, about two centuries ago, the fifth lama, according

to our Chinese informant, had an interview with the great emperor, and received a patent, to be the monarch, or general ruler, of the Budhist religion in the west. The emperor of China, considering himself as the head of heathenism, thus thereby assumes a portentous title, of which the dragon is the emblem. Wars and bloodshed followed upon this peaceful settlement, in which some of the Mongol and Calmuck khans seem to have had a hand. Now it is a very remarkable circumstance, that, notwithstanding the great reverence these gentry profess to have for the holy shrines, they cannot occasionally resist the temptation of helping themselves to the treasures which have been hoarded up there by the faithful. The gold collected there exists in such immense quantities, that the most expensive campaigns have richly been repaid by the plunder of Lassa, and hence, this has always been the great point of attraction, which drew these unruly tribes from their dreary deserts to the place of holiness. Of course they have always some pretence or other, in the finding of which, they are as cunning as our best diplomatists, and even Metternich might occasionally take a lesson from a khan. In general, however, these expeditions arise from pious motives, such as for instance a pilgrimage to some temple or other, and then it unfortunately happens, that the devotees are so ravished with the glittering metal, of which they unfortunately have seen very little in Tartary, that they cannot avoid possessing themselves of the yellow dust. At other times some quarrel amongst the lamas calls forward their interposition, and they appear on the plateau of Tibet as pacificators, who merely for the sake of establishing peace wage war. Let the cause however what it may be, they never forget helping themselves to the good things that are found in abundance in the cloisters and niches, and having accomplished their object, they disappear as fast as they come. In one of their pious crusades, they were so much charmed with the whole system of hierarchy, that they in a fit of fervent devotion, packed the very lamas upon their horses and camels, and decamped with their precious burdens to Kobi. Their local knowledge is perfect, because the principal lamas of their own nation study at Lassa and the environs, and are also there invested with authority to sway the nomads. Towards the end of the last century an enemy, no other than the hardy Ghorkas, appeared in the south, who availing themselves of the absence of the teshoo lama, who was then at Peking, pounced upon the temples, and made a clear sweep of all the invaluables. For this outrage, however, the Chinese made them pay dearly, and they remember the lesson to this very day.

Though the lamas detest the Chinese as an unclean race, yet they have always found it for their advantage to claim the protection of the great emperor. This has also been freely granted, and it was owing to Chinese influence, that the power of the secular rulers was put down, and the lama made the supreme authority of the land. Still there was one condition to which this chief had to subscribe, viz. that his migration should only take place according to the sanction of the court, and moreover the transmigration having taken place in obedience to the imperial edict, the ta-chin or resident should always be consulted, and everything should be done by his direction. This is then a very proper way of managing matters. Whilst the Chinese emperor has all the credit of granting his paternal protection, it is a very cheap mode of doing things; 2000 soldiers are sufficient to keep the whole country in order, and the whole annual expenditure does not exceed 100,000 taels. What an example to Russia and England! But even this money is not to be lost; an imperial edict directs the officers to enjoin upon the Chinese merchants to reëxport all the precious sycee silver, so that the country may retain its treasures. What a pity that our celestial friends know nothing about bills of exchange.

But we had almost forgotten the subject of which we ought to speak. The reader must forgive us this deviation, because our guide has all at once forgotten his maps, and gotten into politics, which is an inexhaustible topic. And thus, being led astray, we imperceptibly finished the first volume, and are now in

Volume 2d. What strikes us most is the gorgeous description of the temples in and near Lassa. As however other writers have amply dwelt upon this subject, we must for this time skip it over. The grand principle that pervades all Tibet is, to live in poverty and wretchedness, in order to save money for building temples, and endowing monasteries. Hence all the national treasure is locked up in these abodes of laziness and vice. After pursuing the route towards the south, where our author regales his reader with many hard names, he finally arrives on the frontiers of Nipál, the inhabitants of which he honors with the honorable name of thievish Ghorkas. He very wisely remarks at the end, that under the bright heaven and the changes of the sun there are other wonderful things and extraordinary phenomena, but the roads through mountains, and canals being not yet made, the country remains a vast wilderness.

The next chapter is an itinerary, more uninteresting than any other part of the book, but perhaps of some use to the future traveler.

After this the book grows more interesting, and we all at once are introduced to ethnology: every description of the different tribes that inhabit the country is preceded by a picture of the male and female of the said nation, somewhat in Vandyke's style. The first race are the barbarians who live in the neighborhood of Tatseen loo. They dress magnificently in furs and silks, wear poniards, and are moreover very enterprizing. Trade cannot be carried on by anybody, except under the express sanction of a set of women. Addicted to shamanism, they do not bury their bodies, but expose them to the kites, thus performing, after their death, the most virtuous action, by feeding with their own substance the brute creation. This indeed is charity with a vengeance.

Next to these are the Letang tribe, a very orderly set, engaged in spinning and weaving, and moreover an inoffensive race. The Patang very much resemble the former. Our author does not inform us of their numbers, nor tell us whether they have a different language, and an alphabet of their own.

In describing the Setsang tribe, our author principally expatiates upon the marriage ceremonies, without giving any idea of the character of the people. If one of the lamas commits adultery, he is sewed up with the offending party in a skin, and exposed in the desert. Of the Alekŏ we learn nothing else, but that men as well as women wear a very curious headdress.

We leave out several tribes, because what is said about them is scarcely worth our notice, and merely advert to the Loqukeapa, who live to the south of Tibet. They are a set of savages, who besmear their body with all possible colors, are ignorant of the Budhist religion, and live in holes; during the winter they dress in skins, and in summer they make use of leaves for the same purpose. The Tibetans send the most desperate of their criminals amongst them, and they are sure of never seeing them return.

The Palihpoo are on the contrary far more civilized, excel in many arts, do also engage in trade, but have one radical vice, that of resisting the authority of the celestial empire. Some fifty years ago they sent a tribute-bearer to the Chinese resident at Lassa. He received the envoy very graciously, and bestowed upon the said barbarians commercial privileges. They commenced trading, but alas! their hankering after gain, a distinctive trait in the barbarian character, and nowhere more conspicuous than amongst red-bristled tribe, involved them in trouble; edicts were issued, which they would not obey, and their stubbornness obliged the celestial officers to march

forward with an army in order to destroy this unruly set. With what success the said general met, we are not told, but are led to believe, that the issue very much resembled that of all other Chinese campaigns, and that the refractory brood was exterminated without mercy, much in the same manner as were recently the barbarians in and about Macao.

Volume 3d. This book opens again with sundry prefaces and hints, of which we unfortunately cannot avail ourselves. The long and short of our author's declamation is, that the nearer Toofan tribes being a very warlike set of people, it was deemed expedient to form alliances with them, and these proving futile, the brave Chinese generals had to subdue them. Soon after this it was found expedient to extend the sway further, into Tibet: and this being obtained, it remains to be seen, whether or not sooner or later, Chinese influence will be felt in Bokhára as well as Afghánistan. The author accompanies his observation with a map, the most remarkable part of which is, that there is not the slightest hint given of their southern part coming in contact with the Company's dominions. All maps we have yet seen, represent their whole possessions as a very narrow strip of land, lying somewhat to the west of Malacca, of which the great monarch disdains to take notice. Their orthodox accounts are derived from the colonists of Manila, Batavia, and Singapore, and from them they learn, that a little island with a few merchants and soldiers constitute the whole European dominions in the east. Talk to them about provinces as large as their own, about a numerous population and a well-organized government, and such conversation will only produce a contemptuous smile. Whether it be from sheer contempt, or mere policy, the name of Bengal is never mentioned in the Peking gazette, which otherwise embraces such a multitude of subjects. And though the military commanding officer on the frontiers of Yunnan has been condescending enough, to send some gentle hints to the British authorities in Assám, that he was going to come down upon them and put the whole to the sword, like another taoutae, still these exploits on paper do never appear in the Chinese Moniteur. What magnanimity in the lion, who feigns to be asleep, that the little mouse may skip and frisk about without fear and trembling for the king of the beasts.

The article upon nobility is extremely short, and it appears, that his imperial majesty, prompted by the urgency of the case, had appointed noblemen either from amongst the Mantchous, or the gentry of the country, to defend the kingdom against all enemies.

The subject of tribute is treated with considerable accuracy. It does the heart of a Chinese man good to enter minutely into a list of gifts, which are humbly offered at the foot of the throne of the great emperor, in token of homage and fealty. Amongst the articles sent by the Tibetan dalai lama, are gilded brass images of Budha, beads, rhinoceros' horns, flowered carpets, woolens, &c.

Our author next dwells upon the calendar of the country, which does not differ much from the Chinese. The year commences in spring, and is called according to a certain animal like the rat and mouse The celebration of the new year is accompanied with equally noisy ceremonies as in China. The youth wear garlands and crowns, and show themselves about in the city, whilst others dance to the sound of drums, and perform a mockfight with battle-axes.

The Tibetan army is required to consist of 64,000 men, both horse and foot; the former buy their animals from the Tartars, or the Mongols themselves enlist in the cavalry. They wear a cuirass and helmet, with red tassels and peacock's feathers, and are armed with a sword, carbine, and large spear. Thus superbly mounted and splendidly accoutred, they inspire terror as much as the celestial cavalry, of which the benevolent reader may occasionally see a few traversing the steeets of Macao. The description of Virgil of the war horse is too faint when applied to these coursers, and the fierceness of the animal is such, that some man must go before it to lead it on, in order to prevent the rider from tumbling off! Thus it happens that no spurs are used, and that the stirrups, made after the model of the ancients, and described by the greatest sinologue as the metal by which a person mounts a 'horse,' perform all the service. The infantry stick in their caps the feathers of cocks, every soldier carries two swords, bow and arrows, and sometimes also a spear of considerable length. The whole army is reviewed during the second and third months of the year.

Of the penal laws we have the following account. They are very tyrannical; as soon as a criminal is seized, no matter what was his delinquency, he is bound hand and foot, and thrust into a dark room, until he be cited before the judge. The body of a person who is killed in quarrel is thrown into the water. He who kills anybody must pay a fine into the public treasury, and there must be prayer said for the murdered person. Whosoever has neither oxen nor sheep nor money to buy himself free, is bound and thrown into the water. Those who, whilst robbing, kill, shall all without making any difference between the principal or the abettor be condemned to death, or be

tied to a pillar, and have arrows as well as matchlocks discharged at them. Those who die in consequence of hard drinking, shall have their heads cut off from the corpse, to be publicly exposed or sent to the Lŏya tribe to be eaten by them. This race seems to be endowed with a peculiar appetite, and the Tibetans are in the habit of transporting their convicts into their territory, to supply the said savages with a meal. A criminal may also be bound and thrown into a pit of scorpions to be stung to death. The family of the robber is to be imprisoned, and to pay the double of the stolen goods, whilst the robber has to lose his eyes, and to have his nose, hands, or feet cut off. Those who have committed great crimes are to be beaten with thongs, and then put into water. After some time they are again beaten, and thus three times. If they still deny their guilt, their chest is then besprinkled with boiling oil, whilst the flesh is cut open with a sharp poniard, and they have then again to undergo the ordeal of water. If no confession after all this can be extorted, and there exist no proofs, they are set at liberty. The bodies of those who die under torture are thrown into water. Ordinary cases, such as quarrels and adultery, are punishable by fines. The author remarks that he has never heard of more cruel tortures, and certainly some, if true, are execrable.

The taxes are levied upon all articles of natural produce, from the shaggy goat to the iron that is dug from the bowels of the earth. Moreover the conscription, according to which every male from 20 to 60 years is obliged to serve the state, furnishes a good revenue, for many of the inhabitantss prefer paying 50 cash per day, to be exempted from the service, whenever it is their turn. Otherwise the whole population is put under contribution by the convents.

In giving an account of the dress of the nation, the author is very prolix, so as to draw up a complete vade mecum for a tailor. The climate requires warm clothing, hence the Tibetans are very expert in manufacturing woolens, and like the Chinese put one dress over the other to keep themselves warm. With the poorer classes, sheepskins are used for the same purpose, whilst the men of distinction wear costly furs and silks. The headdress has a very grotesque appearance, and the boots worn by them have soles of immense thickness, to prevent the wearer from catching cold, and being tortured by rheumatism. Their daily food is barley and mutton, the latter often eaten raw, and kept ready in ice for daily consumption. All classes indulge in tea, which is however seasoned with salt and oil. Of their barley a variety of liquors are made, of which they partake very freely.

Their means of subsistence being very scanty, they are often reduced to the greatest straits, and hunger and misery joined to the small-pox, desolate towns and villages. To keep the population down, on the Malthusian plan, polyandry has been introduced, but the Chinese are so shocked with this preposterous custom, that they have actually, in several districts, put a stop to it. A country that brings forth the almond and grape, might likely be made to produce more nutritious food than mere barley; still national prejudices are in favor of this article, and therefore it is cultivated almost exclusively.

The marriage ceremonies, which are minutely detailed by the writer, contain nothing extraordinary. The alliances are concluded with the the perfect assent of the parents of both parties. The women are mere drudges, and neither beauty nor sweetness of temper are considered accomplishments; the only thing required is, that they shall possess the requisite qualifications for working hard. As soon as a person is dead, the body is bound with a number of ropes, and the lamas come repeatedly to say mass. A few days having thus elapsed, it is cut to pieces and given to the dogs, whilst the bones, pounded in a mortar to dust, are burnt, and then kneaded together like dough. Some persons prefer to give the deceased to the kites. We know of nothing so disgusting and revolting to nature; still it is the general custom of the country. The deceased lamas, however, are burnt, and the ashes deposited in urns, which are carefully put into hollow images to serve as objects of worship.

Their dwellings are poor hovels, made of stones, put rudely one upon another, without flooring, and always built on the sunny side of hills, so as to be sheltered against the fearful northern blasts. Many live in caverns, with far greater security. On account of the dryness of the soil, such quantities of sand is raised by tornadoes, as to cover whole districts, and hence the precaution of the natives to protect themselves against this evil.

In the medical art, they are, according to our author, well advanced, but they rely much upon spells and incantations in their cures. They are very well practiced in the art of divination and sorcery, and their women use all kinds of magical arts to portend future events.

The accounts of the trade are excessively meagre. Women appear to be the principal merchants, the men being too sluggish to engage in any laborious pursuits. The artisans of Tibet possess skill in working metals, and their manufactures are by no means contemptible.

Volume 4th. This part of the work opens with the names of all the mountains, that have fallen under our author's observation. It is

however our misfortune to know next to nothing of the same, and thus we must be satisfied merely to state, on his authority, that some resemble certain birds, whilst others are not unlike beasts. This chapter is followed by an enumeration of all the temples of note, a goodly number, some of which consist of remarkably fine buildings with a profusion of ornaments. The list of productions is imperfect, and ill put together. The miscellaneous notices contain somewhat of everything, and comprise an outline of several military stations.

And now we have come to the vocabulary. Possessing, however, ponderous dictionaries in our own language with full explanations of the Tibetan idiom, we refer the reader to them, as to more complete accounts.

Having thus safely reached the end of this review, we ought to add something not generally known. The Moravians, who have furnished missionaries to the most dismal regions of the world, also wished to enlighten the poor Tibetans with the gospel; the more so as they generally believed, that no other Christian denomination would ever take the trouble of making that remote country the field of its exertions. In this conjecture, however, they were wrong, for the Church Missionary Society, sent, at an early date, a German to the frontiers to acquire the language, and to commence an intercourse with the natives. He had compiled a small dictionary, when he was snatched away by death, but his posthumous work was published at Serampore. In the meanwhile, a few indefatigable Moravians joined themselves to some Calmuck hordes in southern Russia, and under much suffering and persecution gained the love of the people, and obtained firm hold upon their minds. With these nomads, they wished to pass on to others further to the east in their annual wanderings; and since the free hordes in Bokhára frequently go to Tibet on a pilgrimage, they thus hoped to enter with their parishioners the country. It is very remarkable, that in the very year, when this plan was to be put into execution, the Russian government forced them to leave their nomadic congregation, and to abandon forever the work of missions amongst this erratic race.

Since the Chinese have obtained possession of the country, the utmost vigilance has prevailed all along the line of the frontiers, and it would be much easier to penetrate into the interior of Canton province, than to cross the Himálaya range into Tibet. Some traders however, natives of Hindustan, have been in the habit of frequenting Lassa, and one amongst them, who if we are not mistaken was also a political agent, has given a very full and excellent description of all

he saw. The country, however, remains still in many respects a terra incognita, and we must look towards a less restrained intercourse, in order to ascertain its geography and know its people.

ART. V. *Pih Jin Ko, or an Ode on Patience, with a translation and explanatory notes.*

THIS little poem, by an unknown author, is found in a small volume that contains two others, also anonymous, on Filial Duty and the Good Man. A translation of the first may gratify some of our readers, especially those interested in the study of the Chinese literature and character. Its brevity can be offensive to no one, and it has certain other qualities that recommend it to notice.

It is poetry with measure but without rhyme, and abounds in that sort of correspondences, called parallelisms, which is a well-known characteristic of the Asiatic muse. This feature in the Chinese taste is the more worthy of notice, because not only does Pegasus amble back and forth with measured step in parallel tracks, but even the ass of the sage, and the dray-horse of every proser, ape his shuttle-like movements. It is not said that their writings, seen in their native dress, lose anything of force or beauty from this cause. On the contrary, however unsuitable it may be to the European relish for a freer motion, there is a degree of strength and vivacity in this studied correlation of terms in Chinese diction, that can be felt, but not described or translated. The parallels in this piece of composition, as is most common among Chinese writers, are of the synthetic or constructive order, there being a consimilitude and equality in the construction of the lines, 'such as noun answering to noun, verb to verb, member to member, negative to negative, &c.,' as described by Dr. Lowth, in his dissertation on Hebrew poetry. They are very noticeable in the proverbs of Solomon, and seem well adapted in a language that admits of them, to adages, aphorisms, and short didactic sentences. The ode before us runs in couplets, while in rhythm it varies from trimeters to pentameters, heptameters, and verses of ten syllables divided into hemistichs

There seems also to be some irregularity in the position of the cæsural pause. It deserves remark, because a writer* on Chinese poetry

* Davis' Poeseos Sinensis Commentarii, page 17.

has supposed it to be invariably fixed, according to the kind of verse written. It may be so in general, but we think not always. Instead of falling uniformly after the second word in a pentameter, of the six that occur in this piece, the two last appear to have it after the third, corresponding with the sentential pause. See the 5th couplet. Again, in lines of seven words it is occasionally at least, in other poems, after the third instead of the fourth. The rule respecting the cæsura would seem to be less rigid than was supposed by Mr. Davis. Whatever may have been the design of the author of this ode, in the variety of his metre, and the irregularity in the place of the pause, his European readers will thank him for the licenses he has taken; though it may perhaps be no relief to a Chinese, yet it is to a western ear.*

Another feature of the ode deserving notice from the philologist, is the use of the word *jin* which forms its theme. It occurs in every verse, always as a verb, except in the first, and a repetition of it in the middle of the piece. Sometimes it is transitive, and at others, intransitive. There is considerable diversity in its significations, as will appear in the translation. We have no exact equivalent to *jin*, and hence are obliged to render it by its nearest proximate, being guided in the selection by the usus loquendi of the work in hand. It here successively signifies fortitude, forbearance, self-command, patience, self-restraint, temperance, quiet endurance of oppression, curbing of ambition, government of the tongue, contentment, submission, and faithful application, as to study; in short we might add to what the author says in commendation of this single word, (*jin*) that his use of it lets us look into a new chamber of human thought more extended than any that we have seen filled by so small an occupant. Perhaps no nearer equivalent can be found in English than the good word *patience*, in its widest sense, as implying the control of the whole man. It is to recommend, and exhort to the exercise of this self-control, in all the circumstances of life, that our author writes. He proceeds therefore to describe it in the abstract, by figurative representations of its exalted rank among human virtues, by its effects, and by examples adduced from ancient history, the great fountains of instruction, examples alike illustrative of its happy results, and the sad consequences of the want of it.

* Few foreigners have attended much to the study of Chinese poetry, and there is in some cases a difficulty in distinguishing between the cæsural and sentential pause. But if these remarks should elicit from others the result of their observation and study, they will not be in vain, though they may be erroneous.

	1	2	3	4	5
百忍歌	歌百忍	忍是修齊之樞機 忍是治平之綱領	能忍夏不炎 能忍冬不冷	能忍貧亦樂 能丨壽亦永	富不丨則奢 貴不丨則傾

The Song of Patience.

1 The song of patience universal,
Of universal patience sings.

2. Patience is the hinge and spring of self-rule and domestic control:
Patience is the bond and regulator of good and peaceful government.

3. Can one be patient, summer is not hot;
Can one be patient, winter is not cold.

4. Can one be patient, poverty is yet happy:
Can one be patient, long life may be still protracted.

5. Honors without moderation will be lost;
Riches without moderation will be wasted.

N. B. Whenever a perpendicular stroke (丨) occurs in the text, it indicates an omission of the character *jin*.

6	7	8	9	10
不	父	朋	劉	項
忍	子	友	伶	羽
小	不	不	敗	喪
事	忍	和	其	其
變	失	多	名	元
爲	孝	反	乃	乃
大	慈	覆	爲	爲
不	兄	夫	陳	石
忍	弟	婦	靈	崇
善	不	不	滅	破
性	和	和	其	其
終	失	多	國	家
成	愛	爭	乃	乃
狼	敬	競	爲	爲
			酒	財
			色	氣
			不	不
			忍	和

6. With impatience, little matters change to great;
   With impatience, a good nature at length becomes wolfish.

7. Between father and son, impatience causes loss of filial devotion and love;
   Between brothers, impatience destroys affection and respect.

8. Between friends, impatience breeds frequent change and fickleness;
   Between husband and wife, impatience stirs up much strife and quarrel.

9. Lew Ling, spoiled a good name by not foregoing wine;
   Chin Ling destroyed a state, by not restraining his passions.

10. Sheĭh Tsung ruined his family, by not resisting extravagance;
    Heäng Yu lost his possessions, by not controling his temper.

11	12	13	14	15	16
勾燕	師德	韓曹	張田	百歌	仁智
踐丹	德昭	信泳	良橫	忍百	者者
嘗不	唾不	胯不	圮不	歌丨	丨丨
胆丨	面丨	下丨	上丨		人人
忍終	丨眞	丨空	丨徙		所所
復亡	自愚	成自	成自		難弗
仇殞	乾蠢	功剄	名刎		丨丨

11. Kow Tseën tasted gall, and patiently waited for revenge;
Tan of Yen, from want of moderation, in the end was lost and perished.

12. Sze Tĭh, when spit upon in the face, patiently let it dry;
Tĭh Chaou, for want of patience, was a very dunce.

13. Han Sin, under disgrace,[1] patiently performed a meritorious part;
Tsaou Yung, in his impatience, uselessly cut his throat.

14. Chang Leäng, by patience on the river's bank,[2] gained a reputation;
Teën Hwăng, for want of patience, vainly committed suicide.

15. The song of patience universal,
Of universal patience sings.

16. The benevolent endure what other men can hardly bear;
The wise submit to what others never yield to.

Notes.—1. The Chinese expression here is one implying the lowest contempt, like that of being trampled under foot. Women and boys derided this man, but he bore it without reply. It is difficult to obtain the historical facts alluded to in many of the instances here adduced. We must be content with a general idea, at present. Some of the stories alluded to have more than one version.

2. Chang Leäng, it is said, was bidden by an angel in disguise to stand upon the bank of a river, in order to try his patience. All who saw him, ridiculed him as a lazy beggar, but he heeded them not, and after a sufficient experiment of his endurance, the angel returned and presented him a book of heavenly origin on military tactics, as his reward. Hence he became a renowned warrior.

17	18	19	20	21	22
懲	執	忍	丨	丨	丨	丨	丨	丨	丨	丨	丨
忿	雌	字	字	字	字	得	得	得	得	得	得
窒	守	可	可	可	可	淡	饑	勤	荒	骨	口
慾	下	以	以	以	以	泊	寒	苦	淫	肉	腹
丨	丨	作	作	行	制	可	可	有	無	存	全
之	之	聖	善	蠻	強	養	立	贏	疾	人	物
方	準	基	本	貊	梗	神	品	餘	病	倫	命

17. To repress anger and restrain the passions is the square of patience;
To keep the petticoat,[3] and hold the lower place, is the rule of patience.

18. Patience is the word to lay the foundation of perfection;
Patience is the word to form the root of virtue.

19. Patience is the word to succeed among barbarians and savages;
Patience is the word to rule the violent and obstinate.

20. Can one be content with slender means, he may nourish the divinity within;
Can one be patient in hunger and cold, he will establish a character.

21. Can one bear toil and labor, he will have a superabundance:
Can one refrain from wild excess, he will be free from violent disease.

22. Can one bear with his bone and flesh (his kindred), he maintains the human relations;
Can one deny his mouth and belly, he preserves animal life.[4]

3 Literally, "hold fast the she-bird," &c We have the opposite, in the vulgar expression, "wear the breeches."

4 This is probably said in allusion to the reputed wrong of killing animals for food.

23	24	25	26	27	28
忍	得	得	須	時	萬
得	得	得	知	過	五
言	爭	屈	誦	忿	刻	人	人	五	萬
語	鬥	辱	讀	戾	薄	即	是	只	自	福	禍
免	消	徵	增	祖	兒	量	心	笑	知	皆	皆
是	仇	器	學	宗	孫	中	頭	痴	修	駢	灰
非	恨	量	問	安	蔭	天	丐	呆	省	臻	燼

23. Can one forbear tattle, he will avoid slander;
Can one forbear strife and contention, he dissipates hatred and resentment.

24. Can one submit to abuse and raillery, he shows his caliber;
Can one bend to thorough study, he accumulates learning.

25. Can one repress anger and perverseness, his fathers rest in peace;
Can one refrain from selfishness and avarice, his posterity are overshadowed.

26. Be it known that patience is a measure of soul capacious as the heavens:
Be not averse to patience, because it is a sword[5] over the heart.

27. While in patient endurance, men will laugh at it as stupid folly;
But when the endurance is past, they will perceive your careful culture.

28. Once patient, all blessings come in company;
Once patient, every woe is burnt to ashes.

5. The reference here is to the form of the character (忍) *jin*

To those acquainted with the Chinese character, there may be something here to remind them of one of its prominent features, a certain *imperturbability*, that seems very like a national peculiarity. It shows itself in the slow and measured gait of a native of the Inner Land, in his aversion to or incapacity for strong resistance, in the manikin-air of Chinese children, and among the higher ranks of society, in the prevailing penchant for the *otium cum dignitate*.

Here too there is something interesting in another point of view, to the scholar and philanthropist, who love to enter the sanctuary of human thought, within the vail of its outward expression. It may be regarded as a fair specimen of the moral tracts produced among an unevangelized people. In this class of writings is seen the mind of a pagan in its nobler aspirations after a knowledge of true virtue, and endeavoring to make its researches available to others. Though it stumbles upon many truths that lie in the open path of life, yet when it essays to treat of the higher duties of responsible beings, and of human destiny, it unconsciously shows itself to have entered a region of obscurity, where only here and there a ray from the outer sun thwarts the thick darkness. What but such a mind, could believe that the state of the dead depends upon the conduct and character of their surviving kindred? But this is the doctrine of our author. The best productions of the wisest heathens whether ancient or modern, are but so many proofs of the incompetency of human reason, alone and unenlightened by revelation, to discover the path to real happiness. S. R.

ART. VI. *Journal of Occurrences: petition of American merchants in Canton; limitation of Spanish vessels; new regulations for foreign shipping; fire; smokers of opium; gambling; British expedition.*

DESIROUS of furnishing our readers with a chronicle of events as complete as possible, we have determined to give somewhat more latitude and prominence to this part of the Repository. In the absense of public journals and mails — of which the Chinese possess neither — we shall feel specially obliged to our correspondents and friends for notices of any occurrences worthy of being put on record. From the Register and Press, and also from the Portuguese journals published in Macao, we shall extract whatever may serve to complete our journal of occurrences, and to convey to our readers a faithful account of passing events. In the present state of affairs — "big with expectation" — we would fain give "the very age and body of the time, its own form and pressure."

On the 25th ult., the following petition was addressed to his excellency, the governor of Canton.

"The American vice-consul, Delano, in behalf of the merchants of his country, whose names are hereto attached, respectfully presents their petition, as follows: 'Whereas it is the custom of western nations, always when one power blockades

the ports of another, to prohibit the ships of every nation from trading to the blockaded port; but of this previous notice must be given. Now intelligence has been received from England and America, speaking of England contemplating, on or about the 1st of June, to blockade the port of Canton. The said merchants belong to a neutral nation, and desire to preserve their neutrality. Now the time is short to bring our nation's ships into port; these ships pursue an honorable trade, we therefore earnestly solicit that they may come directly to Whampoa, and open their hatches. Heretofore many ships have been detained from ten to thirty days before they could discharge their cargoes. If the ships which are to come shall, as heretofore, be detained, the time will not suffice to discharge and take in their cargoes, and they cannot speedily complete their business. Besides the English men-of-war once arrived, they will prevent our ships from entering or leaving the port, and they cannot return to their country, and our losses will be immense. We therefore earnestly pray that our ships may come directly into port, and be permitted to commence their business, and the favor bestowed will not be trifling. Our petition is submitted to your excellency's consideration."

(Signed) Augustine Heard & Co., Gideon Nye, jun., A. A. Ritchie, James Ryan, Henry W. Hubbell, Olyphant & Co., Russell & Co., S. W. Lewis, Henry Fessenden, John Shillaber, Isaac M. Bull. Canton, April 25th, 1840.

The next day his excellency gave a reply, declaring "that all those nations who obediently uphold the laws of the land are allowed *free trade;* that the delay complained of was occasioned by a desire, on his part, to ascertain that *no* irregularity existed; &c. "It is an egregious mistake," he says, "analogous to an audacious falsehood, that the English contemplate putting on a blockade." He scorns the idea; and assures the petitioners, that he and his colleagues will not fail to uphold justice and equity. He returned the original petition, that it might not be put on record. The petitioners, however, seem to have gained their object, as a new impulse was immediately given to the business of the port.—For a translation of the reply, our readers are referred to the Canton Register of the 5th, from which we have quoted.

May 1*st*, 1840. The officers at the head of the financial, judicial, gabel, and commissariat departments, made a communication to their exeelleneies, the governor and lieutenant-governor, respecting the foreign shipping, proposing sundry new regulations. These originated with the sub-prefect of Macao. A long edict has been issued to the hong merchants, which we hope to be able to publish entire in our next number.

According to the new edict, the number of *Spanish ships* is henceforth to be limited to ten annually: this is done with the intention of preventing their becoming carriers for the English.

Another important regulation, established by this ediet, is announced in the following document.—

Tseäng, the sub-prefect of Kwangchow, resident at Macao for the protection of the seacoast, issues this mandatory ediet. On the 13th May, 1840, I received from his excellency Liu, the governor of the two Kwang, &c., a communication, wherein he says: 'hereafter whenever the merchant ships of any foreign country arrive, no matter from what nation they may come, they must all alike be commanded to anchor off Macao, and deliver up to the local sub-prefect both the ship's port-clearance and manifest, to be by him transmitted to me for examination; and they must wait till the examination has been clearly made, and a reply given approving or disapproving, and in accordance therewith they must faithfully act.' Having received this, it is incumbent on me immediately to issue an ediet for information. On its reaching the pliots * * let them act in obedience to his exeellency's instructions, without opposition. A special edict. Taoukwang, 20th year, 4th month, 13th day. (May 14th, 1840.)

Monday 18*th*. About 10 o'clock P M. a fire broke out in the eastern suburbs of Canton, and raged till one o'clock next morning. Some fifty or more dwelling houses were burnt, together with the lazar hospital

The *smokers of opium* are receiving no inconsiderable attention from Lin and his zealous associates. A few are said to have been decapitated; and a large institution for the reformation of the living has been opened in the southern suburbs of the provincial city; it is a normal institution: and the governor has recommended the establishment of similar ones in all the departments of the province. The following is an explanation of this model.

"Yu acting Kwangchow foo hereby issues this clear and distinct proclamation that all may know and understand.

"Whereas, the law prohibiting the use of opium has already been published for two years, yet the evil is far from being eradicated; and though the district mandarins have seized numbers, and immediately after apprehension proceeded to try and punish them, yet the numbers thus taken are still very few, while the greater part of the evil-doers escape the net of the law altogether.

"In going back to the reason of this, I find that from the time of first trying and punishing for opium-smoking until now, most likely these smokers have cunningly used the drug in private, not daring to do so openly, and therefore it is, that at the time the said cheheën (or lesser district mandarins) make search of and apprehend, either because the result of their inquiries is not certain, or because they have no proof, such as finding the prohibited article in the accused party's possession, they proceed doubtfully between these two reasons, and accordingly a feeling of pity and compassion springs up within their breasts! But alas! these know not that if they permit such people to cling to their evil habits, they open a door for the entrance of the poison! There will be no need of invitation, for the opium will walk in of its own accord! Therefore it was that we received the emperor's approval and sanction of a set of laws and regulations as set forth in the commissioner's memorial: upon the principle therein specified, 'if we permit the people to continue smoking for a single day, then the sale of and traffic in opium must daily continue'—all of which regulations have been pointedly discussed. If, then, because people do not smoke opium openly—we do not in the slightest degree investigate the matter: then what is to-day a purling brook may at a future day become a rapid stream, and it is impossible to tell what evils this cancerous sore may not lead to!

"I find that from the 26th day of the 6th month of the previous year (6th July, 1839), when the term of grace began till the 25th day of the 12th month of this year (Jan. 17th, 1841) when it will be completed, the space of one year and a half will have elapsed! Time flies like an arrow! In the twinkling of an eye we shall be in the winter season! You will then be exposed to the dreadful punishment of having your heads hung out as a warning to the public; and who is there that will manifest the slightest compassion for you! When I think of what I am now saying—truly my heart is oppressed with grief and sorrow! If we do not therefore lay our heads together, and consult about some way of averting the evil before-hand, there will be no way of saving your lives, no possibility of delivering you from the net of the law!

"Reflecting that when we apprehend opium dealers and smokers it is of great importance to preserve the traces of the drug—beginning by seizing an opium apparatus, we must insist on further proof—if really upon inquiry it turns out to be that it is indeed an opium smoker who has been seized, and along with his apparatus brought before our tribunal—and if further he confesses it, we have only then to fix his doom according to statute. If he has really broken off the bad habit and been unjustly apprehended, he must immediately be examined and set at liberty in order that he may avoid all implication. But if he have not yet broken off his habit of opium-smoking, or if his case be at all douhtful, and if such a one be apprehended and brought before us, perhaps he may not be willing at once to confess, and in that case we must pay strict attention to his appearance and action, so as to distinguish and determine whether he continue his craving or not, hoping thereby to avoid all unjustly harsh and lax treatment.

"I, the said Kwwangchow foo, have in conjunction with the Nanhae heën and the Pwanyu heën, the complete control of the matter. We have just now settled that the great southern granary—outside the Yungtsing moon (or gate of eternal purity, the same gate that leads to the execution ground,) shall be the spot alloted for the trying to get rid of the evil of opium-smoking. Even now we have order-

ed workmen to fit the place up with little cells and windows, where every attention is to be paid to render it strict and secure: as soon as the work is finished we shall immediately take those accused of smoking opium, and who have not yet confessed, no matter whether they be rich or poor, or what they be, but we shall immediately put all such quietly into these cells; every man shall have a separate cell, two planks or stools, a table, a clay portable stove, a clay tea-pot, a clay frying pan, bowl and chopsticks, all complete: every day he shall have given him a catty of white rice, oil, vegetables, and fuel, sufficient for use, causing him at the same time to cook his own victuals; and we shall send a petty assistant mandarin of good and approved principles to dwell at and sleep within the place: and we shall cause all our people engaged in managing the matter to superintend every thing with the utmost attention: and we shall further appoint another mandarin to be on the watch outside, to keep a sharp lookout; and the watchmen, who are to let the water, vegetables, &c. pass into the accused parties cells, must take them and their carriers and search and scrutinize their persons and clothes with the most minute care, so much as a hair must not be clandestinely conveyed; the walls of the place must be planted all round with thorny or jagged palisades; and no relations of the accused can be permitted to hold conference with them The great door, except for letting in rice, water, &c., must never be opened; it must always be locked and padlocked, and no people whatever shall be permitted to come near prying and spying about outside. Thus, when the term of *renovation* comes on, the accused parties will find it hard to bear. To those who are willing to leave off, we shall give medicinal pills; those who are unwilling, or who cannot leave off, must just wait till they die of the disease they themselves have engendered; after one month we shall institute a general examination of all their appearances: if they really have left off the vicious habit, they may yet be good and happy people; they shall be immediately sent home to their relations, and the heads or responsible persons of every five families, and every ten families, shall be made to secure them, and look after them, and three months afterwards they must again be brought before us for examination. Those who have really reformed, shall be immediately set at liberty, those who are backsliders shall be examined and punished by law. Those who can be locked up five days and five nights without suffering any bad effects from it, are those who have been previously cured, and shall instantly be let go; we may not involve them in needless delay

"We have already duly petitioned the high provincial authorities respecting this, and they have granted us every particular, as is duly recorded. Accordingly, therefore, we now unite the circumstances, and issue this our proclamation to you, oh! soldiers and people, that ye may thoroughly know and understand! Ye must know that this quiet and retired spot, into which we are going to put you, is a land of watchfulness and examination: *there* no attempt at concealment will avail you anything! Better it is, before the season of grace is fled, to leave off your vicious habit, than to wait till the said period is full, and lose your lives by the executioner. Better to dwell quietly in your own houses and tear up the malady by the roots, than run the risk of dying in that quiet secluded spot that we are preparing for you! Oh ye! wedded to your bad habits, can you listen to this without fear and trembling? I, the Kwangchow foo, wish to do away with the fearful malady and save your lives. Let every one then reform his previous sin. Do not oppose! A special proclamation." *From the Canton Register.*

Gambling, strictly forbidden by the laws of China, is extensively practiced, under the connivance of the police. The usual fees having been paid by a certain establishment near Macao, when additional ones were demanded by the soldiers quartered near the Barrier. Recourse was had to strength, and some scores of the armed soldiers sallied forth against the police. The magistrates' timely interference, however, speedily ended the row, without damage to any one. This occurred on the afternoon of the 22d.

The British expedition "to the east," yet excites but little interest among the Chinese. Some even seem to doubt its coming, though preparations are making to resist, they know not what. There have been, especially along the coast in Fuhkeën, occasional disturbances; still, up to the close of the month, the state of public affairs here and in the vicinity remains quiet. Commerce continues to suffer, but the prospects of the husbandman are fair. With deep anxiety we await the arrival of the expedition and its consequent events